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Marble L. James

for Mr. Edwards

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A
DEFENSATIVE
against the poyson of supposed
PROPHECIES.

Not hitherto confuted by the Pen of any man,
which being groundd, either vpon the warrant
and Authority of *Old painted Bookes, Expositions of Dreames, Ora-*
cles, Reuelations, Inuocations of damned Spirits, Iudicials of Astrolo-
gie, or any other kinde of pretended knowledge whatsoeuer,
De futuris contingentibus; haue beene causes of great
disorder in the Common-wealth, especially
among the simple and vnlearned people.

Very needfull to be published, considering the great offence, which
grew by most palpable and grosse errors
in Astrologie.

Written by Henry Howard, late Earle of Northampton, Lord
Privy Seale, &c. Now newly revised, and divided into diuers severall
Heads and Chapters.



Printed by *John Charlewood*, seruant to the right Honorable *Philip*
Earle of Arundell, 1583. And reprinted by W. Iaggard, and to be sold by Ma-
thew Lownes in Pauls church-yard, at the signe
of the Bishops head, 1620.



To the Right Honourable, Sir Francis Walsingham, principall Secretary to the Queenes Maiesty, and one of her most honorable Priuy Councell.

IF *Vitruuius* the Iudge of exquisite and perfect works, allow no building to be fully finished, which wants a couer to beare out a storme, mine enterprize may seeme lesse strange to you (good master Secretarie) for that hauing in a manner made an end of this rude pyle, though not so formally, according to the dainty patternes of *Corinth*, *Athens*, and the pallaces of Greece, as painfully according to the module of my slender skill: I presume to shroud the same vnder the shadow of your wings, and to grace it with the loue of your honourable name, that enuy may be quite discouraged from giuing any sharpe assault, or at the least her noysome smoke ascending to the top, may finde a vent whereby to vanish.

For, if the sweetenesse of your disposition, the frankenesse of your minde, the credit of your place, the leuell of your long experience, and the depth of your iudgement, be means sufficient and strong enough to draw the mindes of persons well disposed, both to loue and honour you; for of my part, I am forced to confesse the bond of my particular affection, and zeale vnto your selfe to be so much encreased by your stedfast friendship in the dayes of prooffe, as not my hand alone shall bee ever readie to subscribe and set on the seale, but my heart withall, while it hath any sparke of life to acknowledge the great merite of your vnderferued fauour. For, to whom in reason should men rather re-commend themselves, then on whom they haue greatest cause to loue; who may bee more securely trusted in the Port of liberty, then he that once vouchsafed with a fauourable hand to waite me out of surges of vncertaine chance: who can with better aime determine of a truth, then he that euer was her friend by nature, and is now a strong assistant by authority: who can better iudge of my conceit then he that hath bene best acquainted from the first beginning with mine answer. Beside, if it may please you to recall the time to minde, wherein as well to you, as others of your calling, I engaged my assured promise (if God spared life) to giue publike testimony to the world, what my conceite hath euer bin of Prophecies, which wisemen valew as the scum of pride, and dregs of ignorance; you may accept this Treatise rather, in discharge of a former debt, then as the lone of a later vsury.

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For, as it pleased God to direct the sale of *Ioseph* into Egypt to a certain end, although hee vnderstoode it not, nor any of those instruments that sought to rid him out of the way for another cause: As Saint *Phillip* had a kind of liking to the beaten way, whereby Queene *Candaces* zealous Eunuch could not choose but passe, although he were not priuy to the plotte which God had set in heauen, before he were employed therein, so from the sixteenth yeare of mine age, vntill this present day (I know not whether by instinct of prouidence, or warning by mishaps of some that went before) my manner hath bene in the course of all my reading, to store vp all such reasons and examples, as occurred either in Philosophie, the ciuill lawes, diuinitie, or histories, to the ruine of pretended Prophets, and their Prophecies; although in trueth I could no more fore-see what accident might moue me afterward to dispose and marshall them in order for mine owne defence, then either *Ioseph* or *Phillip* knew what should betide them in their iourney. My care and study hath bene onely to doe that which might be consonant to the will and pleasure of Almighty God, agreeable to the circumstances of the present time sufficient for mine own discharge, and pleasing in her sight, whom peercesse vertues planted in a royal stock, haue exempted from comparison.

If nothing then that either helpeth not, or tendeth not to this prefixed scope be published and recommended by my pen: my hope is then, I may be bold to blaze your name in the first page of my booke, with like deuotion to that wherewith the Romanes vsed to set forth the portraite of their most assured friend, in the foremost front of their Palace. And albeit the sacrifices which in olde time were offered to God, might neither be vnperfect defectiue, or lame in any part, yet courtesies which flowe from stedfast friends, may be regarded for their simple and plaine meaning, though not for their waight: as Pearles beare prices, not according to their valewe, which is slight, but according to the common estimate, which is of more importance.

Touching the faults or ouer-sights escaped in this booke, as I doubt not but there may be some, because I am a man, & *Labi est humanum*, so could I wish, that either they were noted with discretion, or concealed with humanity. But forasmuch as not the qualities alone, but the moodes and humors also of such persons, as are like enough to cauill, and except against this plaine Defensatiue, are found to differ by degrees, I will endeuour as I may to sort them into sundry formes, that a Lyon may bee no lesse easilie discerned by his pawes, then an Adder by his sting, and both by their exercise. The learned may reprove with reason, what I haue ouerseen with hast in recompence whereof, I will be no lesse willing to reforme, then they are to admonish, supposing this ground to be alwayes certaine and infallible, that they cannot be said to swerue or erre so much, which confesse themselves to bee quite beside the way, as others that are not ashamed to pretend a matchlesse vnderstanding in those matters, wherein they are altogether ignorant.

The Bandogs, whose envenomed and spightful teeth (I feare) are of three sorts, and yet all whelpes of that accursed kind, which driue men with their bawling, from the conquest of the golden Fleece, that is regarded by the worthy.

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worthy. The first sort, setting downe their iudgement touching any matter, looke not into the subiect, but the Writer that discourseth thereupon; and that with such a partiall and preiudicate conceite, as *Battus* shalbe sooner crowned with a Lawrell, if he beare their Liuary, then *Homer* with an Iuy garland, if he write not in their honor. If the person whom they like not for particular offence, be found to flourish in discourse, they charge him with too much abounding in his words (though *Cicero* preferre a wit, from which we may detract, before that whereunto we shall be faine to adde) if he gather & conclude his reasons in a narrow roome, they touch him with obscurity according to their manner, which as one writes, *Nec breuia valent intelligere, nec proluxa amant legere*, are neither able to conceiue that which is short, nor willing to reade ouer any thing that is enlarged. If hee make some choise of words, *Aucupatur sillabas*, he hunts for sillables; if not the worke is dry, and not worthy reading. If he write in praise of any person, they demand a fine for flattery; if of none, for enuy. If hee follow the point orderly which he takes in hand to proue, the man is tedious; if hee digresse to recreate and refresh a painfull Reader, friuolous. If euery string accord not with the descant of the present time, the writer is malecontent; if he play with dutifull regard vpon the meane, no fauourer: if he run too ranke vpon the trebble, then an hypocrite. Inuention with these is vanitie, discretion cunning, and to ward our selues a wrong to the malicious. Let men keepe themselves as warily as they can deuise, out of the shot of enuy or curiositie, yet all cannot content these sharpe inquisitors, who skirmishing against the shadowes and Chimeraes of their owne conceite, and supposing whatsoeuer credit is attained by the merit of another, to bee compassed in their disgrace, are to be left eyther to the punishment of GOD, or to the recoyle of their owne iniuries, notwithstanding I would wish the well disposed, to take notice of their humour, either by the reason vvhich they vouch one against another, or by conceiuing how they stand affected to the man, or by enquiring whether custome haue not bredde in them a kinde of habite, of swimming alwayes with the Trowt against the streame, *Destruendi aliena quam adificandi sua*, of vndermining other mens endeauours, rather then erecting of their owne, or whether they bee simple and vnlearned in all Artes, because as *Cicero* discourseth against *Anthony*, *Nemo aliena virtuti inuidet qui satis confidit sua*; wherefore I leaue the first kinde as discovered like Rats, by their creeping vnder vailes, wishing, that either they would change their mood, or that the wiser sort wil giue no further credit, then belongeth to so great indignity.

The second sort of persons is the more perillous, in this respect, that they carrie poyson vnder sullen lookes, and bestow their censures no lesse peeuisshly by silent scorne, then by lauish vtterance. For, *Cesar* neyther stoode in feare of *Cicero*, nor of *Dolabella*, who were both loose and quicke of speech, but feared rather *Pallidos & tacitos*, as *Brutus* and *Cassius*, who barke not, but pinche before warning. I haue both read and heard of certaine personnes, who for the space of many yeares, insulting vpon the miseries of all men that by any meane haue beene plunged in disgrace, haue challenged vnto themselves withall, a peremptory censure in all matters, aspiring onely to this point and height of credite, that presumption may

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prescribe against desert, and their voices bee regarded as *Apollos* Oracles. Against these I discourse more frankly, because mens eares haue witnessed at sundry times, the wrongs which they haue done to others without anie reasonable ground (vnlesse it may be rated as a fault, to publish any thing in print, which hath not both bin seene, and perhaps ouerseen by them) & if I be not much deceiued, I am not vnlike to be tryed by the same crooked measure. So long as any light exception may bee taken, either to the substance of the matter, or the manner of enditing, they seeke not to trauayle very farre for reasons of reproofe, but if that blow be shunned and preuented warily by the Writers diligence; then fall they to coine fresh Authors, with the stampe of their owne deuice, from whence the grounds of all discourses may be supposed to be drawne by stealth, endeavouring in places where their speeches are of sound record to charge a man with theft, whom they cannot touch with ignorance.

The feare of this, hath made me vouch mine Authors which make for my purpose, in the very bookes and leaues wherein the places lye, so that plaine dealing may defend it selfe, where secret malice lurketh vnder veiles and shadowes of hipocrisie. But as it is a rule, that whosoever dare speak what him list, is like sometimes to heare more then contents his humour: so must I craue a license (as it were) to sound the depth of those condemning wits, which demand account of all men, and in modest manner to reduce their lawlesse scopes to the boundes of reason. First, therefore wee must note their wisdome to be very base; and such (God knowes) as hitherto hath yeelded greater store of thornes then fruite, excepting complements of seruile flattery, which some count lerned skill, to shift their sailes according to the sitting of the winde, and taking colour like Chameleons and Lobsters, of the sand or stone whereunto they cleaue (for policie, but not for loue:) apply their studies either to deuoure yong fry, or to deceiue old creditors. And though they looke as bigge as *Eseps* long-eared beast in a Lyons skin; though they carry *Gorgones* head in an escoccheon of pretence; though they loue the tables end like Pharisees, & stroke their beards five times, as the Doctors of *Sarbona* that disputed with *Erasmus* did, before they bring out one wise word; though they take vpon them to discourse, *De omni scibile cum nihil scient*, and enterlard their fancies with the iudgement of great learned men, as if the line of right were euer in the level of their eye, yet their conceit and vnderstanding is so slight and shallow, as neither they are able to define any thing saue assentation (whose *Genus & differentia*, they know much better then the deepest Doctor in the schools) nor to diuide any thing, sauing perfect and assured vnity.

They presse with eager appetite into the knowledge of such matters as are farre aboue their reach, though short of their opinion, and finding that the roomes are either full, or that the learned Iudges of their skill desire no company, with *Crassus* they are wont to smile in *Templo*, and to whine in *Angulo*. Faine would they be trusted with the keeping of the Capitoll, but when that cannot be, such is the basenesse of their minds, as rather then to faile of all expectation, like to the Geese at Rome, which were maintayned by the common charge, because they once did seruice (though by chance, and not by choise) they will hisse in a gallery. These men cannot be compared

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pared better then to the Locusts, *Quæ nihil passa sunt germinare*, which would suffer nothing to bloome nor flourish in the land of Egypt, Exo. 10, 5, 6. They liue like Vipers, by the marrow which they sucke out of good mens bones, and cares not who it bee that decays, nor by what kinde of meanes, so their hornes may be exalted. Sometime they run with *Absolon* for his curled haire, sometime with *Achitophell* for his cunning head, but seldom or neuer with good *Dauid* for religious simplicity. They follow friends that are most able to supply their wants, as Waspes do hony, as Antes doe granaries, and as Kites do carrion: but so soone as any signe of storme, or foule weather doth appeare, farewell good friends, for these summer swallowes will seeke out a new climate. They run to Ophyr with great hope of gaine, but if the losse of time may bee compared with the feathers of their nest, it may be thought that insted of Gold and Siluer, they bring home nothing else but Apes and Pea-cockes. Now touching their deepe eloquence, with the peeuih glory and conceit whereof they flatter and delight themselves so much, I wish that men will deeme either by their vtterance, which is obstructed with a rheume of rayling, or by their words which are affected, or by their workes, which either neuer were at all, or are so droffie and so full of toyes, as nothing can digest them into order, or refine them, but a flame or a furnace.

It is a rule in *Cicero*, that of all men those are most vnfitte to iudge, *Qui in Ant. Phil. 2, aut inuidet aut fauent*, and in the ciuill lawes likewise, *Peritis credendum esse in sua facultate*; but our quicke Censores are so gorged vp to the throat, with a puffing kind of enuy, which ariseth not from the stomack, but from the spleene: as they cannot vtter any simple word with a faithful meaning. They were neuer well instructed in the grounds of any knowledge, & yet they will not sticke to cast at all while their hands are in, though their hap be to cast out, and lose for want of skill to make their game: yet all the setters at the table, must be paid and answered with graue regards, and signes of greater copie in the store-house of their addle heades, then eyther men dare trust vnto without able sureties, or themselves are able to performe, without helpe of their neighbours. To these men I will answer, as *S. Ierome* did almost in the very case of the like kinde of examiners: *Non est grande Hieron. de ocean. garrere per angulos, &c.* It is no great matter for men to chatte or carpe in a corner, where either standers by, must giue place for good manner, or hold their peace for modesty. But if any man accept against my wordes, let him take his pen and lay downe his grounds, that all the world may iudge, whether simplicity haue bin more strong, or enuy more bold and impudent. *Bos enim lassus fortius figit pedem*, for a weary Oxe doth set downe his foot, and treade somewhat harder.

For though for skill I cannot be compared to *Apelles*, yet since the yongest nouice or apprentice is not barred, but encouraged to imitate the best Artificer in things whereto they giue their minde, I haue aduentured the setting forth of my simple tables to the sight and scanning of the world, desiring onely, that the former law, *Ne futor ultra crepidam*, that no man will finde fault, or checke aboue the compasse of his skill, may be retained & obserued in the iudgement that is giuen, or shall be giuen vpon my labours. If I haue erred in Philosophy, Philosophers shall iudge; if in mistaking any

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Paragraphe of the Ciuill Law, let the Doctors speake, if in the vouching fit examples out of histories, I will abide the touch and triall of antiquity, if in the sense or meaning of the Scripture, which comes neereſt to the quicke, and blaſteth not my credit onely with diſgrace, but my ſoule with mortall ſinne. I muſt onely ſay with *Abraham*, Gen. 16, 5. *Iudicet Dominus inter nos & illos*, Let God iudge betweene our enemies and vs, and in his abſence I appeale to learned Writers and Preachers of the Church, to whome the keyes of knowledge and authority were committed, by the Prince of Paſtors, for the keeping and maintaining of his beſt beloued Spouſe in trueth and vnity. But if I haue not erred touching any point of weight, in any one of theſe, then muſt I ſay with *Auguſtine* againſt the Donatiſts, *Facile eſt Auguſtinum, vincere ſed viderint utrum clamore an veritate*. It is an eaſy matter to put downe poore *Auguſtine*, but let them take good heede that it be not more with their exclamation then truth, with fury then with reaſon. The faireſt and moſt certaine courſe therefore, is to oppoſe one cauſe againſt another: *Ut & cauſa cum cauſa certet*, which if any one of theſe inquiſitors performe, I will encounter as I dare, and forgiue him as I ought: if not, I ſee more cauſe to ſcorne a fearfull enemy that flies the light, then he hath reaſon to molleſt or pricke me with a ſecret ſting, that am deſirous to encounter in an open iſſue. But becauſe it fareth with me at this preſent, almoſt for all the world, as with a man who meaning at his launching out into the Sea, onely to take the breath and ayre thereof, is ſodainely tranſported with a ſtorme into ſome forraigne Coaſt, I thinke it time to make an end with the third kinde of accuſers, that is, the falſe Prophets and their fauourites, who neyther vpon ſpleene againſt the Writer, nor ouer-weening of themſelues, but onely with a mortall feare, leaſt their *Diana* ſhould be robbed of her ſiluer Shrine, and themſelues of their golden Sunne, are like to bend their whole endeauour, with their vttermoſt deuiſe and practice of preſuming wit, againſt contempt and ſcorne of their inueterate Abuses.

But what ſhould we ſay to them, whoſe onely ſcope and drift is, to deceiue, and not the vulgar ſort alone, but with *Abner*, *Clamant & inquietant regem?* 1 Reg. 26, 4. Moreouer, if we looke into their exerciſe, it is moſt euident, that like yong babies, they regard *Sonantia magis quam ſolida & picta quam vtilia*, Rattles that can make a kind of hollow ſounde, more then matters that are ſound indeede, and fancies that are ouer-caſt with glaring colours, before Arts that are profitable. I cannot compare them better then to *Caligula*, who hauing called al his bands and companies together by the Drumme, and cauſed them to march in order vpon the ſands of *Calais*, as if ſome great exploite had beene in hand againſt a common enemy, when all men were prepared for a ſkirmiſh, commanded them to gather Cockles. And in like ſort our Diuiners dally to leſſe purpoſe, when wee preſſe them with moſt importunity. And therefore what the Philiftims affirmed wrongfully of *Dauid*, 1 Reg. 29, 4. we may truly ſpeake of them, *Placabunt Dominum ſuum in capitibus noſtris*, they will appeaſe their Lord great Maiſter, which is the diuell, but it ſhall be with prices of our heads, or of ſoules perhaps, which are ineſtimable.

But Lord what pity is it, that no miſhappes of other men that haue beene ſouced

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souced ouer head and eares in this vnhappy gulfe (as shal be proued in this worke at large) can allay the froth of wanton wit, which ariseth by distemper of the braine, and endeth with a strong convulsion from the bottom of the conscience. Experience teacheth, that the bowes wax weaker which are euer bent, and whatsoeuer hath not naturall and successiue rest, cannot long continue. The beames of Mars himselfe, the brauling God (if wee beleue Astrologers) are parched and combust vnder Sol, the senses are amated (as Philosophers defend) with a subiect that excelleth in predominance; and he that laboureth to ascend or mount aboue his ordinary pitch by vncertaine stayes, seeketh not an eleuation but an ouerthrow. *Ad locum unde exeunt flumina reuertuntur ut iter am fluant*, The riuers (saith the Preacher, Eccl. 1, 4) ebbe and returne back to the place from whence they came; to what end? Marry to flow againe, but not to run ouer bankes: for he that ouer-shoots the marke, is as void of ayme, as he that dribbeth & comes short of it. No man will deny, but *Salomon* vnderstood exactly, and much better (as I thinke) then diuers of our Astrologers, *Stellarum dispositiones*, the dispositions or course of the Stars: but our question is, whether hee applied his vnderstanding to that end which many doe, or whether there bee not (*Sapientia super stellarum dispositiones*, Sap. 7, 29) a wisdom farre aboue the course of Starres, which the wit of man is ouer-dull and blockish to comprize by study.

I would therefore willingly take paine in perswading these men to flye beneath the clouds, for feare of wasting with the foolish Eagle (which went about to build her nest within the circle of the Sun) in a fruitlesse altitude. For what can it auaille a man to conquer all the world, with the perill of his owne soule, which Christ hath onely saued and redeemed with a price inestimable? These ods were well espied by *Esaie*, Gen. 25, 32, crying out, *Ego morior & quid mihi proderunt primogenita*; Behold I die, and wherein am I the better, then for mine owne inheritance. For if these outward complements are nothing in comparison of health, or life of the body for a time, much lesse of euerlasting ioyes, and life for euer. To the same effect is that of *Dauid*, Psal. 29, 11, *Qua utilitas in sanguine meo dum descendo in corruptionem?* what profit is there in my blood, when I discend into corruption, or am dissolued into ashes? For they that measure images, regard not the base whereon they stand, but their proper height: and whosoever will resemble man, according to the liuely patterne whence his reasonable soule (which representeth God) was drawne, must not compare him with presumption, but deriue him with humility. Our diuers fortunes may bee suted best by Counters, which in a large account stand for great summes, but after they are shuffled together in the bagge, are of equall valew with the rest, & no more worth then their weight amounteth to. Or by Players on a stage, whereof some represent a King, others persons of a mean estate, and when the plaudites are past, their degrees and fauours are indifferent. But what neede we discourse of honour or degrees, when our very liues are like to sifes or waxe candles, of which some are burned and consumed to the socket in a reasonable time, others being tossed too and fro with a sturdie winde, beginne to run and spend a pace, and they that haue the strongest wieke, holde out no longer then till the last drop of their moisture, quench the last spark of their glorie.

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glory. As we begin with weeping, proceede with pining and consuming cares, and conclude with death: so must we looke to bee arraigned at the barre of equity, tried by an enquest of Angelles, and either cleared by the free gift of mercy, in the merits of our Christ, or condemned by the mouth of iustice, in the sinnes of our Fathers. In the meane time, neither hilles nor vallies, Prophecies nor Oracles, can alter that determinate & certain course which is prefixed in the prouidence of God, nor prognosticate of any future accident, in other sort then it pleaseth him to reueale by fauour. Wee may change our vessell, as men doe commonly that are sea-sicke; but not our paine; our bed, but not our fit; our climate, but not our qualitie. For he that stinted and confined vs to gouernment vpon the ground, forbad vs as it were by consequent, *Ambulare in mirabilibus*, Gen. 1, 28: and hee that made vs ignorant of many present matters for our owne behoofe, would not entangle vs with gesses and coniectures, *De futuris*, for a greater inconuenience, Psal. 130, 1. The wise man saith, *That of whatsoeuer he beganne to thinke*, it was not prophesie, but *vanity*, Eccles. 1, 14. The trees which are most backward in putting forth their blossomes, prosper long; whereas Almonds are most commonly decayed and starued by the frost, for putting out before their fellows. Till thirty, we are welcome to the worlde in the kindest manner, from that till fifty much good do it vs, but from fiftie forward is a time of taking leaue, and so God be with vs. Wherefore I neither count him happy, that hath not what he loueth, whatsoeuer it be; nor hath what he desireth, if it be not good; nor delighteth not in y which he possesseth, though the thing were excellent. For he that craueth what he cannot compasse, is in paine; and he that hath atcheued what he ought not to desire, in fault; and he that laboureth not for things most worthy (in respect of their owne value) of his paines, in ignorance. Of time past, there is no comfort; of ioy present, no stay; of chance future, no certainty. Why should not then all sorts of fained Prophets looke into the diuelles craft, who tooke vp Christ into the mount, but for his owne behoofe; he pointed to the fairest Cities of the world, but without a cap or knee, no fauor would be granted. He dealeth like an Eagle with a shell-fish, or a cunning wrestler with his mate, in hoisting vs vp to the nicest and most tickle point, that afterward the fall may be more dangerous, and his prey more easie. But this could neuer come to passe, if men would fall from pride, that they might stand in grace; if they would rather mount and flye like birds, vp to the hill of Sion, then flicker with their wanton wings in the vale of *Iosophat*: if they would climbe the Ladder with an Angell, not sleep with *Jacob* at the foot: if they would looke into the workes of God with the eyes of humbleness, not pore into the secrets of his purpose, with the spectacles of vain-glorie: if they would imagine death to be (as indeede he is) a Pylote of a certaine course, and a messenger of hope; not as the Painters set him out, like a bare Anatomy, with naked bones, or as we figure and conceiue him in our fancie, with a dart of indignation: if neither difference betweene the ioyes to come, and the transitory pleasures of this vncertaine life, nor the wrath of God, nor the feare of hell, nor the vanity of all presuming and diuining Arts, are able to remoue the Prophets from their feeble stayes, I cannot otherwise conceiue, but that they are *Seperati in diem malum*, and shall abide the.

The Epistle Dedicatorie.

the censure which is referued for the Reprobate, Amos 6, 3. It is enough for me to haue made proffer of a cleansing oyle, for the cure of their Impostumate and filthy sores: for though they finde small ease thereby, the fault is neither in mine oyle nor me; but in the ranknesse of their angry flesh, which swelling with abundance of ill humors, suffers not the medicine to worke, where it may bring remedy.

Wherefore to take my leaue of you (good M. Secretary) with the same regard wherewith I first begun; my sute is, that according to the perfect trust which I repose more in you then others; according to the sound conceit which I haue had, and not without good reason, of your knowledge & ability to iudge, and by the friendly zeale which I professe, and euer will performe vnto your selfe, that it will please you to vouchsafe this full Discourse against false Prophetes and Prophets, the running ouer and perusing with a single eye; and thereupon to adiudge it either vnto the flame, or to the Print, as seemeth best in your opinion. The grounds against which I haue bent my battery, are perillous to the peace and quiet of a Commonwealth; the persons which professe them, are for the most part *infestiregibus*, and either practise to open wounds of disgrace and ielousie, which wer first inflicted by their glozing tongues, or like Surgions and Sextones, thrue and waxe more wealthy, by the dearth and plague of the common people.

Touching my selfe (as I saide before) though care to publish my conceit vpon this ground, induced me to take in hand and finish this rude peece of Worke, yet do I carry such a resolute and readie will to keepe both time & measure, with that Musicke which contents your eare, as further then it pleaseth you to valew and esteeme the fruite of almost one yeeres growth, it shall neuer haue any fauour, liking, or consent of mine, to rush vppon the taste or hazard of the multitude. Thus humbly crauing Almighty God, that he will alwayes blesse you with his heauenly fauour, in as ample measure as I haue tasted of your Honourable friendship, I recommend the first frutes of my trauaile to your good conceit, and my selfe to your deuotion.

From *Howard* house, this 6. of Iune.

Your most affectionate and assured friend,

to his uttermost during life,

Henrie Howard.

To the Reader.



That irregular and wilfull Tyrant Custome, whose bare word is holden and embraced as a Law, constraineth me, though much against my will, to salute the Reader with a breefe Epistle. For first, I was neuer apt by nature, to craue acquaintance of a priuate person, without urgent cause; much lesse at randon of a multitude, which neither can be visible in one certain place at any time, as the Ciuill Lawes set downe, nor saluted otherwise then in a kinde of generality. Where duetie bindeth Pastors to instruct a Flock, or Counsellors are bound by fee, to discourse or pleade, I can allow this course because there is none other choise, but where mens scopes are franke. what grace another hath, in plotting for the fauour of a person whom he neuer knew, or perswading with so many sundry sorts of men, whose humors he did neuer vnderstand, I cannot well conceiue. For mine own part, I am taught by Sappho, that no note of Musicke, and by Crassus, that no vaine of Rhetoricke contenteth all mens eares, that listen or apply their senses to the sound of harmony.

Beside, if it be thought and holden for a seruile kinde of flattery, to fawne or hunt for pleasing words, when I am sure before my suite begin, to take a flat repulse at one hand or other, I would be loath to hazard or engage my selfe, so far within the danger of vnthankfull men, as to leaue it in their choise, whether they will construe and interpret matters in good part, or declaime with bitternes. For either the Worke it selfe deserueth praise, in which case, dainty Wine is rather called into question by those that haunt the Tauerne, then set forth and graced with an Iuy Garland; or else it smelleth of the socket, and then wee may with as much good manner craue to be beleened in a lye, as countenanced and borne out in an ouer-sight.

Again, if the Reader be so well disposed of his owne good nature, as not to wrong himselfe by misdeeming of another mans desert, the letter needeth not: if so seuerely in setting downe a peremptory iudgement, as entreaty cannot winne his fauour, it easeth not: if so wilfull, as no termes of courtesie can alter him it booteth not. Moreover, I haue noted and obserued in mine owne experience, That how pittifull soeuer any preface hath bene to the Reader, if the style and matter were not worthy praise, small credit hath bene gotten. And on the other side, where matters are well handled, it skilleth not in how recklesse and secure a manner, we prescribe of those, whom reason mooueth to be kind, and the goodnesse of the cause to stand indifferent. But to be short, of two things it behooueth me to giue the Readers warning, of whatsoeuer moode or quality they be. The first is, that although I meane (God willing) to defend and iustifie the matter of the book, yet will I not auow the fautes which are escaped in the Printing. For most reasonable and indifferent is that exception of the Prator, *Quod meo nomine gestum, non est, ratum non habeo.*

The

To the Reader.

The second is a point of satisfaction, concerning that which being done with good aduifement, may notwithstanding be mistaken as an error. For though I promised to make a clear dispatch of all the reasons, that are brought in defence of Dreames, Oracles, Astrologie, Coniuring, or any other meane (from whence these Prophecies are drawne) as it were in one masse or lump, before the winding up of the Discourse; yet haue I upon some better consideration of the matter, thought it to be more conuenient, that euery scruple may be satisfied and answered in his proper place, least either like a braunch that is diuided from the body, it may lose the former grace, or confusio might take away the greatest pleasure and delight, or the Readers may bee more encombred, because the grounds and principles upon which the greatest part of cauils and conceits depend, will be worne out of memory. This being done, I could deuise to entertaine the Reader with strange properties of hearbes and stones, which neither God infused at the first creating of the world, nor men of skill and practise in the Simples haue obserued since: and therefore it must be, that either they haue bene abused to delight and tickle the wilde humours of this Age, or for default of Learning, in more weighty matters & discourses of more worth, haue presumed and obtruded by necessity.

But when I call to mind, in how base account such kinds of Authors were esteemed in the time of Sozomen, as for want of knowledge, rather then they would be silent, forged grounds and bent their studies, rather to the maintenance of vanity, then to encrease of vertue. When I remember, that we must account for euery wast and idle word, and that such fantasies come neuer further out of season, then when graue matters are debated with authority; me thinkes it is high time to leaue a wanton haunt, lamenting the distempered and sickly tast of this diseased Age, which like Women that are spent with a disease called the Greene sicknesse, preferre chalke before Sugar, & coales before Comfits. Thus leauing the iudgements of my secret thoughts to him onely that searcheth both heart and reines, and of my labours to the Learned, I wish to the Readers as to my selfe, and to all that professe one Christ, that we may builde our selues an euerlasting Tabernacle, in that hill of Sion, whose Prince is Verity, whose Lawes are Charity, whose Limits are Eternity, Amen.

From Howard house this 6. of Iunc.

Thine, so farre as thou art vnto truth,

Henry Howard.

FINIS

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FINIS.



Against the poyson of sup- posed Prophecies.

The Authors Induction to the ensuing Discourse,
and the reason moouing him to

Write this.

CHAP. I.



Mong the manifold and most strange
aduentures, which that wily Greeke *Vlysses* sca-
ped, in his voyage homeward from the siede of
Troy, by the conduct of *Mineruaes* bottome (as
the glosing Poets feigne) but rather as I iudge, by
the windlesse of a crafty wit : It chanced him (af-
ter sundry stormes and perils on the Sea) to bee
driven by rage of weather, vpon the coast of *Cir-*

ces the great Sorceresse : no lesse redoubted for her skill in Magicke, then
reproued for her trade in wantonnesse. Hereupon, *Vlysses* speedily resol-
uing with himselfe, to stay no longer in this tickle harbour of vnstedfast
trust, then was requisite and needfull, as well for repairing of his wrack,
as refreshing of his traine ; was (notwithstanding) stopped on a sodaine
in his full carrier ; according to the common lucke of greedy Hunters,
which hauing the faire scope of their yong desires in chase, either stum-
ble vnawares into trappes of Treason, which suspend their hope, or
taste the liquor of vnfound security, which bringeth sleepe without Ho-
nour.

Men are oft
disappointed
in their de-
sires, by their
own indiscre-
tion.

Thus fell the matter out in effect, betweene the cunning Greeke, and
the carnall Goddesse : for, after once vnfeigned liking and delight in the
person, grace, and filed speeches of the Traueller, had made an open
breach into the Ladies heart, by the loope of outward sight, and rash de-
fire, which none but inexpert, though simple and well-meaning Fooles
call loue, had so forcibly surprized all the forces of her minde, as neither

B

stone,

All attempts
are in vaine,
against a set-
led resolution

Virtue can
neuer bee im-
peached, by
the basenesse
of vice.

Wisedome is
alwaies a sure
warrant, in
occasions of
constraint,

stone nor plant, figure nor character, Gumme, nor Minerall, Astrolabe nor Ephemerides, delighted any longer, then shee could apply them to the compasse of her owne conceite (which was the stinting of hir louers speede) no practise of her pleasing Art, no proffer of great Rule, no promise of enticing hopes, no charter of eternall happinesse, no meane nor manner of allurements was omitted, which might induce him to remaine with her, to forget the Dames of *Greece*, to make a vertue of constraint, and to embrace this lucke vnlooked for, as the richest and most happie lot, that was reserved in the lap of Destiny. But after it appeared by euent, that neither those bright colours, which were laide abroad to beguile the sense, nor clouds of pleasure, nor distilling teares, nor baits of folly, nor fruits of fauour, nor any thunder-bolt of danger and disgrace was able either to deceiue or to discourage and affright a breast of Adamant, which preferreth duty before delight, surety before sensuality, honor before appetite, and the loue which Nature breedeth in all persons to their Natiue soile, before the fauours which these alluring Syrens promised in a forraine state; this Dame deuised sodainly to breake by force, what would not bend to fauour. And therewithall, according vnto the manner of bad women (for of the better sort, I neuer speak without great reuerence and due regard) diuerting the sweete compasse of her wonted fauours, from the cape of hope, to the gulfe of desperate reuenge, shee transformed all the Mariners and Pylots that conducted the Fleete thither, into sundry shapes of sauage and wilde beasts, according to the diuers qualities and affectation of their humors.

Vlysses hauing bene inured long with stratagems of the female kind, by practise and acquaintance with the captiue Dames of *Troy*; discerned easily, that howsoeuer others seemed to sustaine the brunt, the storme was cheefely bent against himselfe: that his person had bene rather spared for another vse, then warranted or respited for rearme of life: that the chance was full of hazard, while the dice were in a Ladies hand, and that none can lesse dispose or promise of themselves, then they that wholly linger and depend vpon the fauour of a Sorceresse. Wherefore he tooke it for a safer and a better course, to dally then to loyter, to chaunge his colour then his counterfet, his fancy then his faith, his reason then his resolution, his humor for a time then his shape for euer: least ouer deep disdaine of graces proffered, might enflame her wreakfull heart, to seeke reuenge in a more offensiue manner.

To leuell at a marke that changeth euery day more often then the water *Euripus* doth ebbe and flow, seemed too wilde a match for olde *Vlysses*, to wrestle with a Lady of the Lake, which was able by the weight of her prerogatiue to command the starres, too strong a labour for a weary Traueller: but to detain a raging Wolfe with such assurance by the eares, as neither shee should bite, nor giue iust cause of ieaiousie, hee thought would proue a peece of worke more fit for *Hercules*, & yet not faisible by any man. But as poore castawayes, which flye before the face of feare, haue seldome space to measure or to viewe the ground before they

they leape, as it auaieth no man aliue, to oppose the shield of reason against the shaft of rigor: so this perplexed and deeply discontented captiue, sayling daintily betweene *Scilla* and *Charybdis*, betweene hope and feare, betweene the red sea and the frozen gulfe; determined to strike saile for a while in this narrow streight, and to giue way to the foulnesse of the weather, vntill either reason might preuaile against rage, or time which endeth both our cares and vs, might restore his liberty. Fauour commeth by forbearing, not by force.

Reason shold
at no time
stand opposit
to rigor.

Wild-fire is put out with Milk: Wooll driueth back the Canon shot: Nothing quencheth Lyme saue Oyle: the higher any man will raise his top, the lower must he settle his foundation: and whosoever seeketh to resist a Ladies edge, must first rebate it with humility. Wherefore, according to the malice of the time, the rage of *Venus* in her altitude, and the perill of his owne estate in great extremitie; *Vlysses* began to take out a new lesson, to change his copy, to turne ouer another leafe, and to please her by conformity: in reward whereof (at length) hee compassed his owne desire, and obtained license at her hand, not onely for himselfe to take his leaue, but for as many of his metamorphosed and transformed friends to resume their former shape, as either could not or would not counter-pleade in priuate conference, that since the life of man is short and fraile, the steps wherein we treade vnure, the pleasures which wee taste not durable, the meane whereby wee reach them dangerous, the time of our account vncertaine, and the troubles which molest vs infinite: it is a far more harmlesse and secure estate, to liue contented with enough, and free from checke of any Potentate (sauiug nature only, who commandeth nothing without right:) then to be pricked forward daily with a certaine spur of kinde, or Gadbee called reason, to so many daungerous and desperate attempts, as neither suffer men to feed with pleasure, to repose at ease, to range at liberty, nor to liue in order.

The simple sort that passe away their weary dayes in silence and contempt, like Daylies in the field: were as good to bee voide of reason altogether, as to keepe it like a Mine of treasure vnder ground, without all vse. And they that are aduanced to the type of honour by the grace of times and Princes, vnder and in whom they liue, are ouerwhelmed and oppressed with so many bleeding cares, as are more in number by a multitude, haue lamented with salt teares that euer they were born to weare a Crowne, then delighted with secure content in the glory of their Empire. Who would not expect, vpon the sight and publication of so faire a Charter, signed with a Ladies hand, that the lilly soules which had bene long exiled, from the comfort of their Countrey and Friends, spending the cheefe part of their time in chinkes of Rockes & hollow Caues, woulde haue flocked in great presse and throng to resume theyr bodies?

Reason not
being made
vse of is vtter-
ly needlesse.

But whether by combining with the qualities of earth, the grossest Element of all, wherein they liued and conuersed most, during this generall dismay, or by a common error, incident as well to man as to beast,

Customs de-
prave and
corrupte
Nature.

The conten-
tation of all
living things,
naturally in
themselves.

The dignity
of the golden
meane.

The benefite
of other crea-
tures contrary
to man.

*An Vrchin
or Hedge hog.

in preferring pleasures which we daily taste, before the ioyes which flesh and blood cannot discern, or by consorting with so many creatures, altogether void of reason, or by contagion of that enchanted place, or by the influence of Planets, that were retrograde, or by practise of the Sorceresse which was expert, or by what other meane it came to passe I can not tell: but custome had so far corrupted nature, and ecclipsed all the beames of grace, as almost none among so great a rowt, were willing to returne to that prerogative and excellence of kind by choise, from which they were estranged by necessity.

Some complained of the dainty sawces and deuices about meate and drinke, whereby men were daily moued to exceede and surfet in theyr dyet, and (by consequent) distempered with a mournfull heape of maladies, whereas other living things, neither wanted any sustenance that was needfull to maintaine the body, nor desired any thing that was superfluous to pamper wantonnesse. Others yeelded prooffe, that they had already found more certaine cure for all diseases in the Pastures, then the Apothecaries shops, and therefore rather choose to trust the Simples of the field, then the drugges of the deceitfull. Another sort reioyced at their cleere dispatch and release from the weighty burthen of aspyring thoughts, whereby many were incited to supplant anothers hope, before they found a meane to plant their owne assurance. There wanted not a company, which vnderooke to proue the brutish life, by so much to be better & more excellent then ours, as to those which were of kind, it was alwayes found most louing, least offensive to strangers, best contented with their owne estate, temperate in pleasure, abstinent from wrong, furthest from reuenge, and most streightly linked and vnited to that golden meane, which maintaineth equity on earth, and concord in Paradise.

One that in youth had bent his study to the grounds of Moral knowledge, sought to re-commend this priuiledge, allotted by the benefite of Nature, to the kindes of vnreasonable beasts, aboue all other mentioned before; that whereas men were alwayes subiect to the falshood and deceipt of persons, whom they trusted and esteemed most, and found none other vent or passage to the secret thoughts of seeming friends, then by the labour of the lippes, which were as often bellows of abuse, as Messengers of truth: all other creatures had their enemies determined by Lawes of kinde, and were no sooner hatched from the shell, or brought into the light, but they conceiued whom to feare and whom to friend, whom to shun and whom to follow.

At last, a little silly beast called * *Echimis*, which had bene holden and reputed as a Prophet many yeares together in the Greekish Campe, stepped forward to deliuer vpp his verdict with the rest; and seeming not content with that which had bene vouched by his fellowes, added other reasons of his owne to like effect, & desired, that *Ulysses* would not presse him to receiue the gift of reason, as the fauour of a friend, which experience had taught him to auoid and shunne, as the shipwracke of securitie.

For

For first of all, he warranted vpon his oath, that (in this little space) hee had already gotten and attained, to more certaine knowledge of the Winde and Weather, by the rule of Nature, onely proper to that kind whereof he was become a member since this late Metamorphosis, then the deceitfull Arts of man could teach, and therefore feared to be counted vaine, and altogether voide of wit, in exchanging grounds of proof, for shadowes of presumption. For whereas men committed diuers errors, either by mistaking one cause, or one time for another, guesing without any certaine ground, glancing without aime, fearing without reason, or feeling the sharpe weather in their neckes, before the proper causes were founded to the bottome. Hee (for his owne part) neuer swarued in deeming by those markes, which were assigned and prefixed without error, but alwayes vpon fore-sight by engrafted knowledge; where, and when the perril would arise, withdrew himselfe with speede into some hollow chinke within the Rocke, till the storme were overblowne and the calme restored.

A matter auouched by diuers Authors, that Swine are naturally apprehensue of wind & weather.

Beside, hee seemed to bee very glad, that by shaking off the weighty clog of fraud and couine, which adhereth onely to the reasonable part of man: he should be free from all attachement and arrest, to answer before *Minos* the great Iudge of hell, for the wilfull spoile of many simple soules, whom (while he liued as a Prophet in his Countrey) against all conscience and truth, he had most vniustly robbed of their goodes, vnder this deceitfull maske of disguised prophesie. Notwithstanding, if it might haue pleased *Circes* to haue granted respite for so short a space, he was not vnwilling to accept his humane shape and vtterance, vntill he had confuted thoroughly the childish grounds, whereupon these Prophets builde their trade, who neuer will giue ouer this strange Alchimy, while fooles are hasty to beleue, or wisemen slow to punish, or the bait of guile may conceale the treachery.

Fooles euer credulous in beleefe, and wisemen remisse in their duty.

Thus, for the greater part, these foolish beasts renounced vtterly the benefite of *Circes* grant, vpon these grounds and reasons, with a number more, and seemed carefull to retire their steps from the traps and Treasons of the world, which most commonly were bent against those that were best enclined. By which plaine figure, represented for our better feeling of the falshood of this slippery world, we may be moued to lament and pittie the grosse ignorance of those, who waxing wearie of the toyles and trauailes of this transitory life, were very willing to retire, but vnderstood not whither for default of skilfull guides; and had a minde or inclination to change, though to the worse; and rather choose to drowne and to depresse themselues into the grossest element, then to aduance their hearts and hopes to that *Ierusalem*, which flies alofte by the wing of immortality.

But far better it stands the case with vs; for though wee must confesse that to be true, which God himselfe hath published and printed by the stampe of his holy Apostle *S. Paul*, a blessed instrument among his elect, That if our hope were not extended beyond the bounds and limites of this life,

the

1 Cor. 15, 19.

the very Saints themselves, considering the multitude of cares and crosses which they beare, should not onely be reputed haplesse among men, but most wretched among beasts. Yet when we call to minde, the kindnesse of our mercifull and louing Father, who created vs not by the patern of the Prince of Error, but after his owne sacred Image, in wisdom, iustice, temperance, and truth: gaue vs grace, not onely to be called, but in very deede to bee the sonnes of God, made vs not much inferiour in degrees of excellency to his holy Angels. And as S. Peter speaketh to expresse the fulnesse of our glorie, *Diuina consortes natura*, Partakers of the Diuine Nature: none but such mad fooles as determine in their heart, That there is no God, will consent in choise with these transformed Castawayes, since *Sibilla* one of theyr owne Ladies could acknowledge by her Poems, vttered in the voice & person of Almighty God, *Εἰς τὸν εὐχριστὸν ἡμῶν, &c.* Man hauing a perfect rule of reason in himselfe, and taking a direct and holy course: is an Image of the God-head.

Benefits received are
soone forgot.

But as it falleth out by dayly prooffe among our selues, that nothing slippeth sooner out of memory, then the print of benefits receiued from our friends: so man, forgetfull of his duty toward God, in recompence of many fauours sent without desert; hath distained this bright Image of the God-head, and moreouer, soiled the most holy Temple of the holy ghost, with a multitude of execrable sinnes, and not distained it alone, but almost raced himselfe quite out of the Booke of life, and Catalogue of blessed Saints, to deriue his pedigree from a bastard line, and (in a sort) to make enquiry for another Father, whom he might resemble in vnlawfull qualities.

Of this kinde, I esteeme and reckon those to be cheefe, who disdaining in their heart that measure of humane reason, which God assigned at the first to mankind (as *Michol* scorned *David*, dancing in his nakednesse before the Arke, 2 Kings 6, 20) because it is not able to aspire aboue the clouds, nor sound the bottome of Gods prouidence (which is a Foord wherein an Oxe may wade, and a Gnat may swim) haue hunted after *Belzebub* the God of Lyes, set their faces against the Sun, aduanced *Dagon* in despite of the blessed Arke, shaken hands with hell, and seeking to attaine or reach by the compasse of presuming Artes, what onely resteth in the secret will of God himselfe, haue plunged both themselves and al others that depend vpon their counsell or aduice, ouer head and eares in the pit of Infidelity.

Sicophants
now adayes
comparable
to *Echinis*.

This was the trade of *Echinis* among the Greekes, as it hath bene likewise of many prating Sicophants with vs, till very shame enforced them to waxe weary of their owne abuses. It is the cup of *Circes*, spiced with conceits and fancies for the nonce, to make *Vlysses* his most skilfull Py-lots to renounce their duties. It is the plaine-song whereuppon those Crochets stood, which in the courses of all times and ages, haue presumed to take vp itching eares with deceitfull musick. These are the Pomgranats of that execrable Lake in *Palestine*, which entice a liquorish and wanton eye to plucke: but are no sooner touched, with the finger, but they

they dissolue to ashes.

To conclude, this gessing and diuining after accidents to come, is the quintessence of *Medeas* Limbecke; which distilleth at the first into the veines with ease, and afterward breaketh out with vttermost extremity. Wherefore, since *Echinis* had neither leaue nor leysure, to descry the poison of our glosing prophecies, whose leaues are lies, whose fruits are fruitlesse, whose grounds are false, and whose euent is mischeeuous, I will not sticke to perfect by my labour, what (it seemes) hee would as gladly haue begun with his, and by discredite of the fountaines whence these vanities haue sprung, embattell truth with a wall of Adamant.

The Authors purpose in the following labour.

Now first of all, whereas some Writers more precisely (then were requisite vpon so false a ground) haue diuided this diuining trade or faculty, or whatsoever else wee list to terme it, (so wee make not that an Art, which hath not any certaine or vndoubted ground or principle whereupon to rest) into diuers kinds, whereof some are gotten by great diligence in study, others (as it were) inspired and infused from the roote of Nature: I intend to take a shorter and more ready way, because my reasons may be so much the better vnderstood, reiecting (without any difference) whatsoever kinde of prophesie, which presumeth to diuine or aime at any future accident, whose meanes are not already set on worke: but meerely to come, without knowledge of the next most naturall and most proper causes.

The folly of writers concerning this diuination.

Provided alwayes, that this general restraint be not extended to such extraordinary visions and reuelations, as haue charmed both before & vnder the law of *Moses*, and in like manner since the time of grace, for direction of the spouse of Christ, which is the Church (for, who dare binde or manacle the hands of him that made all the world?) and yet these things are not to be receiued and embraced ouer-hastily, as scales and warrants of the will of God, without they bring the marke & stamp of lawfull prophesie, whereof I meane by the grace of God to discourse at large, when I draw to the winding and knitting vp of the matter. Neither ought this generall reproofe of all diuining mysteries, further then the knowledge of the proper and true causes will permit, to be taken as an error lately set on broach by me, since the strongest patrons and defenders of the same, haue bene sundry times enforced to retire & shrink backe to their trenches, by the vollies of approued arguments.

A necessarie prouiso as touching generall restraint.

The marke & stamp of lawfull prophesie.

Touching childish follies, couched and comprized in the branches of this body, which the diuell hath adorned, and set forth with his brightest colours of abuse, to procure a greater reuerence and regard to lyes, because it is scant possible for any man to recount them all, which hath not bene an entercommoner among the Satyres of the Woode, or of priuy counsell with great *Pan* himselfe, it shall be light enough to deem by these which are laid open to the common view of all the world, what pith or vertue may be drawne out of the rest, or what regard of duty & sincerity they beare to God, which are not ashamed in so bad a cause, to pretend a weather-beaten visard of antiquity.

The woody Satyres counsellors to the great god Pan

The

The order observed in the Discourse.

The method which I purpose by the grace of God to keepe in this discourse, shall first deliuer (after the manner of a breefe discouery) the causes that induced man to suspend his hope vpon such toyces of vnstedfast trust, as neither promise comfort in the present, nor assurance in the future. Then will I make it euident by full disproofe of all those kindes of Prophecie whereunto the people is addicted most, what emptie Cisternes haue bene digged by the labour of vngodly wits, *And how much sooner any man may drowne a Ioseph in the least of them, then take vp a Ieremy*, Gen. 37, 10. Ier. 38, 10.

Afterward, I meane to shew good reasons to the learned in the lawes of God, why not onely in the respect of duty and obedience to the Statutes of the Land, as diuers thinke, but euen of zeale and duty towards God, all they that will persist in Iesus Christ, *Are no lesse bound to fly the den of Prophets, then the stewes of Dalida, for the lippes of both are like a dropping hony-combe, and their throates more bright then Oyle, but their tongues as sharpe as any sword, and their tongues more bitter then Wormewood.*

What Prophets are to be suffered in a Christian cōmonwealth

Vpon these premisses, it must by consequent appeare, what kinde of Prophets may be suffered in a godly Common-wealth, and which is the infallible touch and right stampe of Prophecie, about which point, I meane (God willing) to take paine; after once the reasons, whereupon the weight and substance of the cause depends, haue bene enlarged.

Last of all, this Treatise shall be sealed vp with a full and perfect answer, to such seeming verities and deceitfull reasons, as haue bene vsed in defence of diuers kindes of prophecies, to deceiue the vulgar sort; which haue an eye to see, and an eare to heare, but no skill to iudge, nor learning to dissolue the doubts and scruples which are dayly scattered abroad by the malignant aduersary.

This I conceiue to be no lesse then the weight of the cause requires, as much as may suffice the moderate and gentle spirits, which endeuer not so much to cauill, as to vnderstand, & a great deale more, then the strongest Proctors of the other side shalbe able with a legion of Familiars to answer; not in respect the reasons issue from my pen, which may swerue in choise, but out of the bosome of truth her selfe, *Qua magna est & preualet, which is great and preuaileth*, 3 Esd. 4, 4.

CHAP. II.

Of the causes that induced man to suspend his hope vpon such toyces of vnstedfast trust; as neither promise comfort in the present, nor assurance in the future.

The first reason of Diuine whisperers,



First therefore, whosoever peizeth and esteemeth things, not as they seeme, but as they are, cannot deny; that pride of nature, with an inward eagerneesse, to perke aboue the state and calling, wherein we were created at the first, according to the likenesse, but not in equality with God himselfe: inspired the first sparke of

The first causes of mans seduction.

of life, into the minds of all Diuining whisperers. For, after Satan that slye Serpent, and professed enemy to man, being farre more subtle and more wily, then all other creatures (euen as his off-spring are at this day, more wise, according to the iudgment of the world, that is in their generation, then the sonnes of light) perceiued and discovered by watching at an inche, that, notwithstanding God had planted our Fore-fathers in the ioyes of Paradise; yet still he left them in a liberty, to chuse either good or bad, and tenants in this blessed state, but onely during their good demeanour, not for terme of life. He then found out no better sleight, to trip them at their entry into this double course, and to deiect them vtterly from the type of happinesse; then by prompting and suggesting scruples of suspect and ieaiousie, to the mindes of these well-meaning soules; as if God (with a kinde of enuy) had forbidden them to meddle with this dainty fruite, foreseeing, that forthwith vppon the taste thereof, their eye-sight should be cleared, and the filme remooued in such sort: as they might not onely discern betweene good and euil, (which was not possible, so long as they remained in this caue of ignorance) but beside, they should be *Tanquam Dij, Like Gods*, & (as it were) coequall vnto their Creator.

The subtilty of Sathan to our first parents.

Whereupon wee haue to note, that the marke whereat our first parents roued, was *Equality with God*: the Bowe where-with they shotte, *Vaine-glory*: the shafts, *Aspiring thoughts*, fethered with *Misbeleefe*, and drawne out of the quiuier of *Vnconstancie*: the wind which carried them beyond the marke, was *contempt of God*, Satan himselte gaue ayme, the woman (*as the weaker vessell*) vndertooke to make the wager, & Adam, by lending his ambitious and itching eares to lyes, was abused before hee could descry the perill. Remorse, with shame and horror, to present them selues before the face of God, vpon so foule a fact, strooke *vp the Game*; the price was, *Banishment from blisse*, till the blessed seede of another Woman, and a second Eue, should crush and bruiſe the selfesame serpents head, which was so proud a counsellor to disobedience; till Christ, the son of Eue, according to the flesh, should restore vs to the place from whence wee fell, and dissolue the chaines of hell, wherein the godly were detained euer since the committing of this fault, and leade captiuitie captiue.

The marke which our parents ayimed at, and their artillery to compas their intent.

Thus, by the promise of more glory then was due, we lost the fauor which was assigned by meere mercy: by staring on the Sunne, wee lost the benefite of common sense; by desiring to know much, we grewe to know nothing, and though the diuell vndertooke to warrant vs, that we should be *as Gods*: yet we must dye like men, *our breath is in our nostrils*, and there is comfort in Samaria.

The losse ensuing by ouer curious couetousnesse.

Eua enim a diabolo mutuauit peccatum, &c.

August. in Hy-pognost.

For Eue, saith S. *Augustine*, tooke vp sinne from Sathan (*as it were*) by lone, vpon her owne bare word; her husband, by consenting vnadvisedly, subscribed to the bond, *Vsura creuit posteritati*, but the burthen of the lone or interest, hath euer lyen, and euer shall, in the neckes of their posterity. *O quid fecisti Adam? &c. O Adam, what hast thou done?* For,

4 Esdr. 7.41.

C

though

Chap. 2.

The first causes of mans seduction.

1 Cor. 15, 22. though the fault were onely thine, yet the fine is ours, and we taste euen by the sharpest sawce of our own experience, *In Adam, omnes morimur, we dye all in Adam, &c.*

Esay 14, 15.

The roote & rewarde of proud comparing with God

But why should I so much presse this president of a fraile and corruptible man, since *Lucifer*, one of the brightest starres in heauen, say- ing in his heart, before the foundations of the world were laide (as di- uers of the best Diuines affirme) *That he would ascend vp into the heauen, exalt his Throne aboue the Starres of God, sit in the Mount of the testament, in the sides of the North, and be like vnto the highest*: was deiectioned from his scaling Ladder into hell, and sleepeeth with the vncircumcised. This was both the roote, & the reward, of comparing with the mighty stroke, and wide stretching armes of God, and of presumptuous labour, to en- quire and search the bottome of *concealed mysteries*, which ought to lye most secret in the decke, till the time wherein it pleaseth him to publish and reueale them, *either in his iudgement, or in his mercy.*

The figures of ancient histo- ries, in testi- mony of pre- sumption.

The Paynims gaue more reuerence to the faigned Gods, then this a- mounteth to, they liued in a greater awe, and seemed more to tremble at supposed Maiesty, then we do at the presence of the true GOD of Hostes, as appeareth plainly by their figures. For what gained *Pan*, by comparing with *Apollo*? *Arachne* with *Minerua*? *Silenus* with *Mercu- ry*? What gained *Semele*, by the sight of *Bacchus* the God of Cuppes, though shee were his Paramore? *Phaeton*, by managing the Teeme of *Phaebus*, though he were his Father? *Icarus*, by mounting vpward with his wings of waxe, though directed by *Dedalus*? *Farfalla* the poore Fly, by sporting with the flame, though for exceeding loue to light? the Birde that built her nest within the circle of the Sunne, for sure defence? The Satyres, that presumed but to kisse the coales, which *Prometheus* had kindled in token of humility? The lightning striketh at the tops of Mountaines, the Pine-Apples and Cedar trees are most subiect to the Windes, *Et plus plerunque habent ad ruinam, ponderis qua sunt altiora.*

Laetan-de ve- ra relig.

Beside, if God should alwayes vtter and reueale his Mysteries, by or- dinary course of Art, *he were no God* (saith *Plato*;) or if men were made acquainted with the secrets of his prouidence by the gift of nature, they might claime the cheefe prerogatiue of high Diuinity: wherefore some things he reuealeth, as a carefull father to expresse his loue, others of more moment he concealeth, as a ieaious God, to represent his glorie. The vailed Arke, 1 Reg. 5, 3. was to the *Leuites* health and comfort in distresse; but to the *Philistims*, a Cockatrice in the brunt of their cala- mities. While it rested in the Church, *A warrant of Gods holy presence*, while it wandered among Idolaters, *A Messenger of indignation*, 1. Iud. 5, 9. The light which shined before *Paul*, made him blinde for a season, *That he might see for euer*, and so great was the Maiesty of God among the Iewes, so long as they remained stedfast in the Couenant: as while it shined in the Sacred place, not one amongst the Priests durst either *step within the same, or minister*, 2. Par. 5, 14. 2 Par. 7, 4.

How the bene- fits and com- forts of some men, prooue calamities & curses to o- thers.

The Disciples wondered to finde Christ, *conferring with a Schisma- ticke*

ticke of Samaria, considering the Iewes refuse to deale with such: and yet not one would aske, Iohn 4. 27. *Quid quæris, aut quid loqueris cum ea?* what enquire you? Or what moueth you to talke with her? Peter was not suffered to know, what should become of Iohn, Iohn 21. 22. neyther durst S. Paul himselfe presume, to wade more deeply then discreetly, in the streame of prouidence.

The most that Iacob gained by tugging and contending with an Angel all the night, for any thing I finde, was losse of sleepe, with the shrinking of a sinew, Gen. 32. 31. *If thou search too deep (saith Esdras) thou shalt deeply wonder,* and why so? the reason followes; *Because neither can thy eye be satisfied with sight, nor thine eare with hearing:* 4 Esdr. 14. verse 26. Wherefore the counsell which the Preacher giueth, Prou. 23. 4. to confine and stint our wisdom with certaine bounds, is passing sound. Again, *In pluribus Domini operibus, non esse curiosum,* Eccl. 3. 21. not to be over-curious or inquisitiue about the sundry workes of the Almighty, not to aspire to things which cannot bee attained by the frailty of our nature, nor to make enquiry after hidden mysteries, that are too deepe for vs, Eccl. 45. 23. The sense of man is ouer-shallow for so deepe a Foord, which made S. Paul cry out, *O altitudo* to the Romanes.

Lactantius inueighes exceedingly against al those, whose cheefe delight and exercise it is, *In concessa scrutari,* To search for unlawful things. *de falsa sap. lib. 2 cap. 20.* And Tacitus, in ripping vp the causes which induced a yong Gentleman called Libo, to repaire vnto such prophets (as wee blame) for counsell touching things to come, termes them *Stolidi & vana, vel si mollius accipias miserando.* Foolish and vaine things, or if we list to construe them with greater fauour, or in a milder sort, matters that moue not so much admiration as pitty. Who seekes for knowledge, either in despight, or by manner of comparison with God: is like to speede as well as *Hipseles* Dogs, that barked at the Moone. Or as Aristotle our grand Philosopher, who cast himselfe into the Riuer Nilus (as some write) because hee could not finde by any labour or enquiry, from what head it yssued into Egypt. Danger of enquiring in despight, or comparison with God. It greued him exceedingly to confesse his ignorance, in any point that might be searched out, or attained to by the wit of man. And yet a certaine lerned Father is of the mind, that light footing maketh better speed in so deepe a sand. *Et plus sapere interdum vulgus, quod quantum opus est sapiat.* *Lactan. de orig. err.* And the vulgar sort may be reputed wiser oftentimes in this, that they are no wiser then they ought to be.

Wee must remember that poore Bethelam, which was a village least accounted of among the Iewes, became the brauest of them all, according to the sentence of the Prophet Micah, whereas proud and scornfull Capernaum, for presuming to aspire and perke aboue the clouds, according to the sentence of our Sauour, Math. 11. 23. *Qui se exaltat &c.* was brought downe to nothing. God loued Dauid for his plaine simplicity and singleness of heart, and turned all the practise and deuise of false Achitophel into smoake, 1 Par. 29. 27. *He picketh out the follies of this world, to confound the politicke.* He granteth wisdom vnto those that are

not high-minded, but captivate their reason to his rule, 1 Cor. 1. 27. And as wee read in Bernard, *Liketh better of that ignorance in nice and daintie mysteries, which confesseth, but presumeth not : then of a brawling kinde of knowledge, which presumes, but understandeth not. Non est necessarium, It is not necessary* (saith the Preacher, Eccl. 3. 23.) to behold those things with our eyes, which are concealed in a cloud, or vnder a misty veile, and that for two causes. The first, for that *Futura nullo sciri possunt nuntio : Things which are absolutely to come, cannot be learned or enquired out by any Messenger.* And then, because it is as cleare as truth it selfe, That *Qui scrutator est maiestatis, opprimetur à gloria : Prou. 25. 27. Hee that is a searcher of the Diuine Maiesty, shall be daunted and oppressed by the brightnes of his glory.*

Two especiall causes, why congealed matters ought not to be boldly pryed vnto.

A rule obserued in Egypt, for such as were precise in prophesie.

This may be one, although perhaps not the sole or onely cause, why God commanding, *That none but Aaron and his sons should set their foote within the sacred Vaults, and secret places of the Temple,* stinteth vulgare persons within such narrow bounds, as he would not suffer them to pry or peepe at any thing within, vpon pain of death, before the same were folded vp with reuerence, Numb. 4. 20. In Egypt, they that were most perfect and precise in the trade of Prophesie, would not afford the perfect skill thereof to any other, then their cheefest God. As if it were a gift of too great valew and account, to bee communicated vnto such base kindes of men, as might either be withdrawne and wrested by the force of tyranny from the rule of truth, or abused by the veile of ignorance, or corrupted by the baite of honour. *S. Paul aduiseeth al men, rather to be timorous, then ouer-bold, Rom. 11. 20. which the Preacher calleth, Eccl. 7. 17. Tantum sapere quantum necesse est, To be no wiser then is requisite, least we be amazed. Elias vnderstood no more of future things, then it pleased God by fauour to reueale : as appeareth by the manner of his dealing with the Sunamite, 4 Reg. 4. 17. Dominus celauit, mea & non indicauit mihi, God hath concealed this from me* (saith the Prophet) & hath not declared it.

The mother, sister, & grandame of our prophesies.

The Angell which was sent to *Esdras*, could say nothing touching life, and in the word of God, it is expressed as a principle, *That they which liue vpon the ground, cannot attaine to perfect knowledge of the things that are aboue, 4 Es. 4. 2. Corpus enim quod corrumpitur, agrauat animam, &c. For the drosse of this corruptible body maketh the soul more ponderous, Sap. 9. 15. God indgeth not as man, neither can his counsels be comprized within the compasse of our fraile capacity, 1 Reg. 17. 7. Tob. 3. 22. The mother of our Prophesies is Pride, the sister Emulation, the grandame vile ingratitude : and therefore, according to the nature of the roote, we deeme of the branch, Rom. 11. 16, And (as the Prophet speaketh, Ezek 16. 44) *Sicut mater & filia, as the dam is, so proues the daughter.* To challenge more the falleth to our part to play, is for all the world, as if a man would sayle against the streame of order, and the winde of prouidence. For though the Scriptures call vs Gods sometimes, *because we are the sonnes of God, by adoption and grace :* yet our dayes are numbred, and the pleasures of*

this

this life shall haue an end, because we were the sonnes of Adam by transgression.

The glory of this world is smoake, the wisdom is folly, the delights vnstedfast, the desires irresolute, and very life it selfe, from which (as from the distaffe of the Destinies) so many miseries and great mishaps are daily spun, is so brittle and vn Timer : as in the word of God, it is compared often to the print of an Arrow in the aire, of a vessell in a running streame, of a visage in a glasse, what would you more? To a blast, a bubble, a flower, a pilgrimage, a vapour, and a shadow. Wherefore, as it were a foolish bargaine, to purchase all the world with hazard of our soules, so were it in all points as great & grosse an ouer-sight, to seeke help where no truth is found, or to preferre the perking Cedars, which gaue shadow to the wicked Priests of Baal and Astaroth, before the silly Goord, vnder which the Prophet Ionas slept in his way to Ninny.

The glory, wisdom, delights, and desires of this world.

By this we see, the first originall of mens vn Timer labours, to diuine of accidents to come, and that before the plumes of peeuish pride, which is defined by Saint Augustine, to be : *Perversa celsitudinis appetitus*, The coueting of peruerse height or dignity, betrailed in the dust (or rather ashes) of repentance and humilay. The diuell will not cease to egge vs in the wonted manner, to the search of mysteries vn Timer, and making bold comparisons with the Almighty : but whosoever hath bene trayned by sincere aduice, and taught to stoope downe vnto the lure of an humble heart, shall neuer want a succour and secure defence in the foulest weather.

The originall of mens labours, in diuining of accidents to come

CHAP. III.

Of diffidence and distrust in Gods power : A second reason of mens seeking after beguiling remedies.



Nother cause, which driueth men to seeke for these deceitfull remedies : is deepe mistrust and diffidence in God himselfe ; which tendeth to the wracke of soules, and derogation from his most Diuine and Sacred Maiesty. For, if our trust were wholly planted in the feare and loue of him, if we thought he were as willing by his mercy as able by his might, To refresh our labors, and releue our wants ; if wee were perswaded,

Derogation from the power and maiesty of God.

That his sinewes could not shrinke, and that not one can perish, which delighteth in the shadow of his holy wings : we would not lurke and loyter in the crasie bulwarkes of vn Timer hopes, which are compared aptly by the Prophet Nabum, to the shelter of a naked hedge in a frosty night, Nah. 3.6. nor repose the weight of all our fortune in this life, & fauor in the next, vpon a staffe of reede, 4 Reg. 18. 21. which pierceth through their hands that leane vpon it with assured confidence.

May wee not demand of flesh and blood, what colour of iniustice it could

could euer finde in the holy One of Israel, whereby it might be moued, to forsake the beaten path of single truth, and pursue the tractes of vncertaine wandering? Was it Baal, that in the day time went before the people in a pillar of a Cloud: and by night, of fire, Exod. 13. ver. 22. because they should not want his aide at any neede: or rather hee, that made both Baal and all his Priests, to sweate and broile by the presence of his Prophets? Why then should Saul forsake the lawfull ministers of truth, to craue aduice and counsell of the Sorceresse? 1 Reg. 28. 6. Why should vnfaithfull Aza, giue more credite to the rules of Physick, then to the promise of Iehouah? 2 Par. 16. 12. Why should wicked Ochozias demand resolution touching his recovery, of Belzebub the God of Acaron, when the Holy One of Israel is alwaies ready to attend their cries that depend vpon his fauour? 4 Reg. 1. 3. Why should Achab preferre the dreames of Zedechias, before the message of the Prophet Micah, from the verie mouth of God, because he would not grease his head with Oyle: 3 Reg. 22. 27. as the Prophet David speaketh by assentation, nor content him in his humors? Psal. 140. 5. Why should the Centurion, which vndertook the charge of conducting S. Paul to Rome, beleue the Maister of the ship, which had lost his marke in foule weather, before the blessed Apostle, whose word was a certaine Oracle to the Ministers of GOD in their aduersity? Acts 27. 11.

Wee are not ignorant, that none can bee so mighty, as the God that made vs, nor is like to be so kinde, as that louing Father which hath fed vs from our tender youth: & yet the malice of our sinful nature, is so preposterous and beetle blinde, that rather then the pride and wantonneffe of flesh, shall want a silly prop: to vnder-shore the ruines of olde Adams malles; the very soule it selfe, which Christ hath sealed with the signe of Tau, and redeemed by the merites of his death, shall pay for it. The diuell drawes his knowledge, from the sufferance of God, and therefore, what a folly were it, to depend vpon the title of a Tenant, which holds neither by Soccage, nor Knights seruice, but by curtesie and sufferance at will: when we may take a state from the Lord of Lords (if we list to pay the fine of our Repentance) not for our selues onely, nor for the space of one and twenty yeare, but for our heires for euer? Who craueth fauour at the Gaolers hand, that may receiue it from the Prince? Or who thirsteth for the pits, that may drinke at the Fountaine? *Vae enim illis cum ego ab eis recessero.* For, *Woe be vnto them* (saith God by the Prophet Hosca) *when I haue haue departed from them,* that is, when I haue giuen them ouer, Hos. 9. 2.

Our God is a ielous God, he wil not be serued nor honored by halfes, Neither will he resigne his glory to another, Esay 42. 8. No man can serue two Masters, that draw sundry wayes, Wee cannot hold both of God and Mammon: for the cleauing and adhearing vnto one, is the quite and absolute renouncing of another. There is no fellowship betweene light & darknesse, betweene Christ and Beliall, between Faith and Infidelity, between the Temple of God and Idols, betweene the Table of God and diuels, 2 Cor. 6. ver. 15.

2. Cor.

The malice of
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The Diuell is
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2 Cor. 10. 21. The word of God forbiddeth vs, *To weaue one Garment both of Wollen and Linnen, to plough with an Oxe and an Asse, to serue God and Baal, to halt on both sides, to be neither hot nor cold, to dwell both in Si-on and in Samaria, in Ierusalem and Iericho*: For, *Cor vnum, via vna*: There is but one heart and one way saith Ieremy, Ier. 32, 29. and to the like effect speaketh another Prophet, *Both God and his name shall be one*, Zac. 14, 9. &c.

The Scriptures vtterly reiect all those, *That make flesh their arme*: and how much more that wicked crew; which make hell gates their Horizon: For, *Better is one cluster of Grapes in Ephraim, then the dropping vine of Abiezer; better a poore lodge in Bethel, then a Pyramides in Egypt; better the roome of a Porter in the house of God, then a golden Palace in the kingdome of the Reprobate*. Our hearts ought to be sincere and single in the sight of God, as *Rechabs* was to *Iehu*, Iud. 8. 2. If we looke to be aduanced and lifted vp into the carre of honour: God abhorreth those, that can both laugh and weepe, frowne and flatter, glose and sting together, and at once, vnder one painted vizard, and double faced Ianus of hypocrisie. *Rebecca* being wonderfully greued and perplexed, with the ciuill strife which shee felt within her wombe: repaired vnto God himselfe for counsell, who reuealed his intent and purpose in that mystery, 2. Par. 20. 12.

They that doe make flesh their arme, are vtterly reiect-ed by God.

The cheefest hold and shoot-anchor, that godly *Ionas* found in the surges of distresse, was to aduance both heart and hands to God alone, who sendeth many greuous plagues, for prooffe and triall of our faith, that afterward he may bee mooued in his mercy, to reward it with an ouer-running measure. Thus dealt *Dauid*, *Iosias*, *Ezechias*, with the generall comfort of Gods chosen Saintes, when either they were tempted by their home-bred enemy, enflamed with the rage of emulation, or assaulted by the world: which dooth, and euer will, protest her selfe, *A kinde and tender mother to the wicked, but a cursed and malignant stepdame to the godly*, Iohn 15, 19. *Peter* would repaire for counsell to none other Then to the word of God himselfe, which was the word of Life, because hee knew, that onely Christ must be the Pilot of his course, and the port of his entry, Iohn 6, 68.

In all matters of distresse our repair must be to God onely, and no other.

We know, that God is alwayes neere at hand, to all that call vpon him with a constant faith, Soph. 3, 8. He commandeth vs to range no further then his law prescribeth, for intelligence of things to come. *Ad legem potius & testimonium*, &c. we rather should come to the law and testimony of his owne mouth, Esay 45, 11. because to vtter or discover strange and new things before they come to passe, he claimeth as a parcell of diuine prerogative: Esay 8, 20. It is God that hath created man, as a scholler in this life to learne, man hath not made himselfe as a Master, to command or counter maund what is about his Horizon: *His hands haue cast the world as it were in a mould, and stretcheth out the skirts of beauen, like a robe of Majesty*. The desires of men are light, the markes whereby they take their ayme not stable, and the gesses of a rouing head are infinite.

Constancy in faith maketh God present with vs in all our necessities.

Man made as a Scholler to learne, not as a maister to command.

Long iournies
do affoorde
large lies.

I deny not, but a Messenger from a forraigne land, as wee reade in *Salomon*, is like a cup of cold water to a thirsty soule. *Prou. 25, 37.* but wee must take great heede withall, that this *Messenger be sent from God*, *Ier. 14, 15*, that his errand be inspired from above, not coined for a purpose, and that the message be not of that kinde, whereof the Spanish Prouerbe speaketh, *Da lueng as vias, lueng as mentir as*, From long iournies, large lyes are affoorded, &c. For like soile, like seede; like flower, like fruite; like labourers, like husbandry; like lips, like Lettice, & where the groundworke is not sure, the frame which resteth and is built vpon the same, cannot be dureable. *Men sought not God* (saith the Prophet) and therefore they could not vnderstand, *Ier. 10, 21*. As if hee should haue taught in plainer termes, that blindness were the iust reward of incredulity. In this respect *S. Iames* aduise vs, *To seeke wisdom if we want it at the hand of God*, *Iames 1, 5*. And why not by another meane? The reason is set downe by *Salomon*, *Prouer. 2, 6*. because *Ex ore eius sapientia*; and whosoever walketh with any other staffe, may wander, but hee cannot profite.

Where confidence & trust
in God is forsaken, shame
and dishonor
must needs
follow.

We finde, that *Saul* had no sooner shaken off his priuy coat of confidence and trust in God, but hee was deadly wounded with one dart of mortall sinne, and effsoones with another, till at the length he waxed deafe, in stopping his indurate eares against the call of God, according to that rule of *Salomon*, *Prouerb. 18, 3*. *The wicked man which hath beene plunged once in the depth of sinne, beginneth to despise, but shame and dishonor follow. Propter hoc enim, &c.* For in this respect saith *Paul*, the wrath of God descended vpon the children of distrust and incredulity, *Ephe. 5, 6*. which by no greater measure of true faith then one graine of Mustard-seede amounteth to, might haue remooued Mountaines. In like sort, those wilfull men, which (as the Prophet writes *Ier. 18, 12*) declining from that constant hope, which is the salue of discontented minds, cried out in fury *Desperauimus*, are saide forthwith to thrust their hands among the thornes of voluntary finnes: protesting, that from that time forward, they would execute the peeuilt malice of their hearts, & liue after their owne fancy.

Flight before
wanton feare,
trips into the
gulfes of reprobation.

Glozing Prophecies of bad
men; neuer allowed by God

Thus, when we flye before the face of wanton feares, wee slip into the gulfes of reprobation: from whence it is not possible to scape, til the last man be borne, and the last fee discharged. *If God be on our side*, wee neede not feare who skirmish in our face: if not, we strue against the streame, and vnadvisedly consume and cast away that seede, which being better vsed and employed, might bring forth fruite fide hundred fold, &c. For, as the Figge-tree which vvas cursed by the mouth of God himselfe, *Mat. 21, 19*. brought forth leaues without fruit, and as *S. Iude*, verse 12. complaineth of the flitting clouds, which promised, but let fall no raine: so doubtles, the glozing prophecies of vicked men, are a kind of offence vvhich vvas neuer grafted by our heauenly Father, and therefore can be good for no man that is vuell affected.

Christ vvas content to die for his mortall enemies, and vwill he not direct

direct the compasse of his friends? He bare the burthen of our finnes, which was the greatest and most greivous of all other, and will he not regard our humble suite, when we depend vpon his prouidence? Hee *rent the vaile*, that all men might haue free passage and acceffe vnto the *seate of Grace*, and hath he left no other Lanterne, to direct our steppes in stony wayes, then prophesies of addle heads, which neither agree with his expressed will in other things, nor our behoofe in these, with his honour, nor our duty? Yes certainly, the selfe same Charter which concludeth, that the godly King *Iosias* therefore loued God sincerely, because he banished *Pithones* and *Ariolos* Soothsayers, and such as diuined by Familiars (as we call them) out of the land, 4 Reg. 23, 32. will likewise iustifie this principle of *Lactantius*, a learned Father of the Church, *That whosoener dealeth in this manner, Vitam & salutem immolauit, hath sacrificed both his life and his saluation.* Whereunto wee may likewise adioyne the verdict of *Chrysostome*, *That to esteeme and make account of such diuining whisperers, as raise againe of hypocrisie: is to make flat shipwracke of that seruice and obedience to God, which we promised in baptisme. For he that will be aduised by a Prince of error (saith Bernard) saued without a lawfull mean, or conducted by unskilfull guides, is not sound but sicke; not wise, but wilfull; not in state to prosper, but in case to perish.*

Lact. de ori. err. lib. 21. cap. 17.

Chrysost. in di. uerf. homil. 7.

Let vs put case, that for punishment of incredulity God would cast vs off, as sometime he did the Iewes: would Sathan (thinke wee) take vs into guard? who by the malice of a spoiling nature, wanders vp and downe like a roaring Lyon, seeking whom he may deuoure? 1 Pet. 5. 8. and would (vndoubtedly) make hauocke in the fold of Christ, if his prouidence had not already curbed and restrained him so short, that he cannot step nor start one inche beyond the bounds and limites which are appointed as a Iayle or prison of iniquity. Saint *Augustine* compareth the Diuell in his greatest ruffe and iollity, vnto those eager Labourers, which digging at the mettals, want neither will nor instruments, as *Mattockes, Spades, &c.* to reach euen to the center of the soile if it were possible: And yet (for all that) neither they, nor Sathans ministers, which are alwayes Mining in the dealings of this world, dare presume to digge more deepe or wide, by the bredth of one straw, then God which is the *Master*; or his Angelles which are ouer-seers of the worke, will suffer them.

S. Augustines comparison of the diuel.

The diuell durst not for his cares attempt the spoile of *Iob*, before he had obtained leaue of God himselfe: and then, but for triall of his vertue neither: and with this restraint, that howsoeuer he were vsed with his goods, which were but chippes, and fortunes Tennis-balles, *Iob. 1. 12. Ne manum in illum extenderet, That he should not in any wise, stretch forth his hand against his person.* He could not rush into a filthy heard of Swine, *Mat. 8. 31.* without a speciall grant: although this kind of Cattle were the fittest of all other, to lodge and entertaine a muddy guest, that delighteth in nothing that is pure and holy. Man may be retrograde

How the malice and power of the diuel is limited and restrained by God.

What power
such counter-
fet Prophets
haue in their
prophecies.

grade in the course of vertue, but God is faithfull, and permitteth no man to be tempted above his strength, 1 Cor. 13. Hee knowes aswell the meane to deliuer his elect and chosen from the danger of assault, as to referue the wilfull till the day of dreadfull sentence to be punished, 2 Pet. 2, 9. Wherefore, I may be bold to speake of this kinde of Prophets, as Baruch doth of Idols, to the same effect, though in another sort. *They deliuer not the feeble from the strong: they saue no man from death: they restore not the blinde to sight, nor comfort any man in misery,* Baruch 6, 35. To conclude, *Nullum Dei opus cum illis, There is no worke of God, nor sign of grace among them:* and therefore they may be recounted among those which are wise in mischeefe, as we reade in Ier. 4, 21. but can do nothing that belongs to godlinesse: wee may deeme by the fruits which follow. For, *Nunquid Demon potest aperire oculos? Can a Deuill open or unscle your eyes,* saith our Sauour Christ in the Gospell? Iohn 10, 21. No rather will he bleare them with a mist of errour. Is it possible for any man, to cast out diuels in the name of Belzebub, the great fiende of hell? No, that were against all reason, since no state or regiment which is diuided in it selfe, can long continue, Luke 11, 17.

God neuer gi-
ueth his assi-
stance, but to
good ends and
purposes.

We confesse with S. Paul, Rom. 8, 28. that to those that loue GOD faithfully, and as they ought, *All things turne to good;* but note withal, that he doth neuer otherwise assist his seruants, then in bonis, in good things, 2 Par. 19, 11. and therefore we may proue much, but we must holde the best, 1 Thes. 2, 5. and though all things be lawfull in that sence which the Scripture meaneth, yet all things are not expedient in that manner which our heart desireth, 1 Cor. 6, 12. Our names were giuen vp to God in baptisme, at vwhat time we made an entry to the way of life: & therefore we may neither turne to the left hand, nor the right: but they that haue receiued earnest from the diuell, take another course, and a singular delight, in making Princes merry with their malice, as the Prophet speaketh, and the people with their leasing, Osea 7, 3. The Diuell is a liar, and a father of that faculty, Iohn 8, 44. his end his horror, his mean abuse, and his purpose mischeefe. May we gather figs of a Thistle, Grapes of a briar, or Roses of a nettle? I thinke not. Can we finde a right wise man in Tyre? Or a chaste virgin in Sodome? Much lesse no more is it possible for vs, to reape any godly fruite or benefite, by any kinde of counsell or aduice, that proceedeth from the practise of a common enemy, further then as sometimes it pleaeth God, to transfer the malice of a forward heart, to the safegarde and protection of his seruants: as in the sale of Ioseph into Egypt, in the drift of turning Balaams curse against the Reprobate, in redeeming all mankinde from hell, by that dishonourable death vpon the Crosse, which was inflicted vpon the guiltie.

No benefit can
be receiued
from the coun-
cel of a com-
mon enemy.

Mischeef hap-
ning by mens
owne wilfull
proceeding.

Ephraim went to Ashur saith the Prophet, Ose. 5, 13. & to the wretched full King: but what good euent succeeded vpon so long a iourney? Marry this forsooth, That Ashur could not cure their wound, nor release them from the chaines of seruitude. Saul brought the weighty censure of Almighty

mighty God vpon his owne necke with greater speed, by conferring & consulting with the Sorceresse Ochozias, by demanding counsell touching his disease, of Belzebub the God of Accaron; yeelded vp both the life of this world, and hope of the world to come, as a fine for most detestable ingratitude, 4 Reg. 1, 5. The tender childe of Ieroboam was cleane swept away, by the blast of vntimely death; for the golden Calues which his wicked father had erected, as it were in despight of God himselfe, in Dan and Bethel, 3 Reg. 14, 9. In like sort, Manes that vile Hereticke had no sooner vndertaken the cure of the Kings sonne of Persia, but it deceased in that very moment. Soc. lib. 3, ca. 5

The text aboundeth with examples of the Sorcerers in Egypt, which were able to bring Frogs and Grashoppers vpon the Land, with diuers other plagues: (as Pandora with her box of malladies, infected all the world) but neither could she nor they, release and rid the Country from the same, without helpe of a godly Moses. Much after the same manner, the Prophets of this time wil giue a likely guesse or aime at the falling out of mischiefes, plotted by themselues, our Witches also will not sticke to pinch and pine their neighbours Cattle, kil their Pullen, turne their Ale, and hold their credite with the simple people by shrewd turnes: supposing it to bee sufficient for the maintainance thereof, if eyther they can moue the world to feare or to admire; but there is not one among them to be found, that worketh any good, no not one, their throate is an open Sepulcher, and their steps leade to hell: and as the Prophet speaketh, Jer. 4, 22. Sapientes sunt ad mala, bona autem facere nescierunt.

The power & practise of the Prophets and Witches of these times.

I could enlarge my speech vpon this point, in proouing, how precisely the Prophets imitate the tyrant Naas, in demanding our right eyes for tribute, 1. Reg. 11, 2. that is, the light of our religious understanding: but I passe it ouer. The Diuell their great Oracle, neuer taketh any paine or trauaile, saith good old father Gerson, without certaine hope and promise of reward: let him haue his ordinary fee, which is assured confidence in wicked artes, and he will promise all the world, as hee did to Christ, though that promise euer proueth void, and desolueth into nothing? The sleight & practise of this gamester, is to hoist vs vp with pretence of fauour and faire promises: that afterward hee may be sure to trice vs with a greater hazard, as I meane to proue, when I come to publish and recount the manifold mishaps of sundry persons of great calling; which forooke the pleasing springs of ordinary knowledge, for the pits and leaking Cesternes of the Diuels sophistry.

The diuell wil doe nothing without hope and promise of reward.

It is enough for vs to learne by this, that nothing is more opposite to constant loue, then mistrust and ieaousie: nothing more offensive in the sight of God, then confidence reposed in an arme of flesh: nothing that more enciteth foolish men to quest vpon the glimse of future light (which no carnall eyes can possibly discerne) then casting of vnfaithfull and mistrustfull doubts: least eyther our almighty God & louing Father be lodged as the Prophet said of Baal, 3. Reg. 18, 27. in diuersorio,

Nothing more contrary to constant loue, then ieaousie and distrust.

Chap. 4.

Of vaine and rash Credulity.

God sometimes
reiecteth good
men, & gran-
teth the wic-
ked their de-
sires.

De doct. christ

Distrust in the
will or works
of God, the
onely motiue
to the seeking
of vnlawfull
helpes.

*diuersorio, in his Inne, so as he cannot heare, or so forgetfull of his ser-
uants, as he will not helpe, or so voide of ordinary meanes, as it lyes not in
him to releue vs in necessity. Neyther let it moue vs, that God grant-
eth not vpon the sudden, whatsoeuer importunity can aske: for some-
times he reiecteth our request for our owne behoofe, as he dealt with
Paul, 2 Cor. 12, 9. and granteth to the wicked at another time their own
desires, to their vtter ouerthrow, as appeareth in the Scriptures, 1. Reg.
8, 9. And heereupon, S. Augustine gathereth a comfortable and a cer-
taine rule, That whensoever we craue any thing of God, with zealous pray-
er, and sincere repentance for our sinnes, which is both fit for vs to receiue,
and for him to giue, Aut dabit quod petimus, aut quod nouit esse vtilius: ey-
ther he will grant the same which we require, or what he knowes by prou-
dence to bee more profitable. Our vnderstanding in the matters of the
world is limited, and may erre in choise, the wisdom of God is infi-
nite, and therefore can neuer swerue by direction. To conclude, as it
is certaine that God will neyther cast off those that depend vpon his
care, nor protect or warrant any man, that diggeth vnder ground for
Pipes and Conduits of intelligence; so nothing is more euident, then
that distrust (eyther in the will or in the worke of God) is that Gad-
bee, which hath vriged and prouoked many wanton wits, to seeke for
other naked helpes, which alwayes shrink before a storme, and giue
them ouer in their most necessity.*

CHAP. IIII.

*Of mens vaine and rash credulity, in crediting idle and fruitlesse hope
of things which neuer did, or at any time can come to passe.*



Credulity the
onely Nurffe
of idle error.

In 2. Epist. ad
Tim. hom. 4.

*Vrthermore, the pliant readinesse of brainicke fooles to
cherish idle dreames and fancies, euen as babes of their
owne begetting, to ascribe diuinity to vaine conceits, to
flatter themselues with a fruitlesse hope of things, that
neyther did, nor can euer come to passe, and to beleue
that whatsoeuer certain Mountebanks pretend, is truth, and that there
is small difference betweene the shew of seeming Prophets, and the
substance of true Prophecie. Last of all credulity, to speake plaine
English, the Nurse of error, hath beene another certaine cause, why so
many simple men, declining rather after shaddowes of apparance, the
discoueries of prooffe; haue bene so grossely blinded with the vanities
and mascarados of abuse, as neyther they could flie the chafe which
leadeth to decay, nor shunne that Lyons den, wherein so many steps
of entry, but not one of safe returne, may bee discovered. Non enim
cum falluntur isti, &c. For our manner is not, saith Chrysostome, to reprove
those Prophets when they swerue, which is their common guise; but to ad-
mire them, when they iumpe vpon a point of truth, though beside all rules &
grounds of certainty: which chanceth very sildome.*

We need not rife in the Monuments of former times, so long as the

the present age wherein wee liue, may furnish vs with store of most strange examples. For though we haue beene yearely mated, and abused with blinde Almanacks, in such a sort, as whosoever buyes the same as directories eyther of the weather or of the world; may be truly said, to bee made a foole for good lucke sake vpon the first of Ianu-
The grosse & yearly abuse, in giuing credite to blinde Almanacks.
 ary, though the Prophets and Wisemen, as diuers call them by a figure in this age, deliuer not fine gold for brasse, as *Glaucus* did to *Diomedes* in exchange, but smoke for siluer, though the vessels of our ordinary trafficke in this kinde, bring home neither Gold nor Siluer, like the fleece of *Salomon* that trauiiled to *Ophir*, but pyld Apes and Peacocks: yet are we prone and eager still to put foorth the stocke of all our wits and faculties, in hope of chips, with no lesse pining thirst of nouelties, then if the world of vanities were newly to begin, and the race of folly could neuer haue an ende. The wiser sort of men hath euer made their cheefe account *τὸν δαυτεπὶν σφαιρίδιον* of the second wit which comes by purchase: but nothing warneth vs against the third and fourth abuse, which retchlesse manner growes vpon simplicity.

3 Reg. 10. 22.

The vulgar sort at *Athens* were so foolish, as to thinke that *Minos* was inspired in a certaine hollow Caue or Vault by *Iupiter*, with ciuill lawes: which forthwith vpon his comming out, while dame Folly was in her cheefest pride, he made to be enacted and approued by consent of the people. The *Romaines* helde the like conceite of *Numa Pompilius* their King: as if he neyther had inuented or perswaded any law, without aduise of the Nymph *Egeria*, with whom (for a better colour of the guile) he pretended priuate conference. This grosse credulity, the mortall and professed enemy to constant faith, bewitched diuers learned men so farre, and *Plato* with the rest; as they beleued certainly, that *Socrates* the Paynim, was directed as a second *Isaac*, by an Angell from aboue; whereas in very deed, eyther there was no such thing, or if there were, it was the light of nature, which teacheth vs, saith *Origen*, the way to vertue, without any prompter of experience.

The folly of the vulgar Athenians concerning Minos

In 4. Ind.

With these we may compare the swarmes of simple and seduced soules, who thought that where *Dagon* was, the field could not be lost: that *Bell* deuoured all the Kings allowance for his dainty fare: that God spake by blockes and carued stones: that Christ, who came to saue the world by blood, should tyrannize with externall pompe and shining Maiesty: that *Mahomet* the glozing Sicophant, was inspired with a Doue: that *Munzer* was incited and prouoked by a blessed spirit, to raise the powers of *Germany*: and a multitude of others, whose blockish ignorance deserueth not so much as the flourish of a penne; much lesse the record of antiquity. Both all and euery one of these, was led to credite not a truth in deed, but a common error, soothed & augmented by the voyce and warrant of such wily persons as made profite of their imbecility, in which respect it is confessed by themselves, That Oracles and Idols neuer waxed dumbe, till men became incredulous: as if our lightnesse in beleefe, had bene their tongue, and our

Swarmes of silly soules haue bin abused by absurd credulity.

Cicero de diuin. lib. 2.

ouersight, their credite.

Histor. lib. 3

Rumors by
diuersity of
mouths reach
very farre, &
win credite.

Tacit. Annal.
lib. 3. and 4.
A miserable
custome ob-
serued among
the common
people.
Iud. 9, 36.

It may seeme strange to those which spy light at a narrow loope, that any man could be thus grosse, as to delight in shaddowes: but whether such disorders sprang, as *Tacitus* supposeth at the first, *In adulationem presentis potentia*, or by simplicity and ignorance in very deed; the matter is all one, for that they mounted by degrees to this exceeding height, and brought themselues into conceite, by long continuance. For as the giddy people, waxing wanton by long ranging in the leas of pride and liberty, had need be curbed at the straightest link of awe; so doubtlesse their facility to wonder at vaine toyes, which carry strange apparance to the world, was such at the first, as no glozing Prophet could say more then they would sweare, and for *Magnas gratias*, as *Terence* sayes, they made vp *Ingentes*. Whereupon, as rumours by the winde of sundry mouthes are mounted farre above the pitch of a common reach, and the strength of fame encreaseth by the length of trauaile; so by their impulsive means, the greater sort which euer wanteth skill to discerne and iudge, were moued to admire the spirits of vaine men, before they proued as they ought, *an ex Deo essent, whether they were of God, or otherwise. Philip. 1, 10. 1 Thes. 5, 21. 1 Iohn, chap. 4. verse 1.*

The first conceite is like a clodde of sand, which gathering more store of matter by diuersity of tydes & tract of time, becomes a shelve, and at the length a barre, to wracke vessels of the greatest burden. And touching men which bend and apply their eares to the blast of euery whisking winde (as *Caesar* hath obserued in his History) eyther wee may note them for the greater part to be fickle in their choise of friends, or discontented with the present state, or desirous to be dealing with great matters, or ouershot and almost drunke with the course of long calamity: so that whatsoeuer in the calme of peace is but reputed *tanquā fortuna sine casus*, as fortune or chance, in the storme of trouble is esteemed as the wrath of God. And againe saith *Tacitus*, *Vt mos est vulgi fortuita ad culpam trahunt*, as the manner of the common people is, they impute things that are casual, to default or negligence; and why so? forsooth because with *Zebul* in the Booke of *Iudges*, *Vmbra hominum, quasi capita montium vident, & hoc errore decipiuntur*: They take mens shaddowes for the tops of Mountaines, and are beguiled with this error. Could *Egipt* euer haue made her Prophets so simple and so sencelesse, as to thinke that onely by staring on the starres, which haue all one figure; they were able to diuine of chances that betide vs in our liues & dealings? Would *Greece* haue suspended their whole confidence vpon the faith of Oracles, *Persia* vpon beleefe in dreames, *Germany* of Witches, *India* of Diuels, and so forth euery Prouince vpon one vaine rest or other? (so that we might vpbraide them as the Prophet did the *Iewes*; According to the number of thy Citties, are thy Gods, O *Iuda*: and according to the number of thy waies, O *Ierusalem*, hast thou erected and built Altars of confusion, whereon sacrifice is offered to *Baal*, &c.) If that one sparke of originall

originall infirmity, which remaineth as an heire loome by discent among the sonnes of *Adam*, had not tainted and infected our whol kind with the dregs of error.

Faith is a vertue, no man will deny, but not rash beleefe, it must be suted and conformed to the course of duty and obedience to God: not irregulate, perceivable, not imaginatiue, *built vpon the stedfast Rocke*, (which neither windes nor waues can mooue) not hanging in the aire, fixed vpon certaine principles, not volant at aduenture. How then could the departure of godly *Moses* from his charge, *Exod. 32.* for no longer time then while hee might conferre with God, about his holy Lawes, vpon the Mount; excuse the wilfull and vnkinde ingratitude of *Israel*, in setting vp a golden Calfe: as if both their olde God, and their olde guide had forsaken them? Put the case, it serued *Ieroboams* turn for his owne particular, in respect of wicked and vaine policies, to set vp his golden Calues in *Dan* and *Bethel*, least the people by repaying yearly to *Ierusalem*, as to the place whereunto Gods true seruice was annexed, by the charter of his holy word, might in time be mooued or perswaded to retire backe to the regiment of *Iuda*: was this a reason why the silly subiects should at any time agnize them for their lawful gods, or ascribe their safe deliuerance out of the hands of Egypt to their mercy? Must the brazen Serpent sodainely be made a god, because it was ordained in the wildernesse to cure diuers greuous maladies, *Numb. 21. 9.* in the figure of his sacred blood, who clesed all the filthy spots & staines of our originall iniquity? *Iohn 3, 14.* Or is not this a way to deprave & quite peruert the nature of a signe, when wee seeke to vse (or rather to abuse) the same, as an instrument or object of aduancing our conceits, to the wicked worship of an Idoll? These breake-necked downfalles of the godly, cannot choose but seeme passing greuous, as the Preacher saith: *Homini habenti sensum, To a man that hath vnderstanding.* But yet it pleaseth God, to suffer diuers scandals in the Church, by reason of our great facility to slide; and those either to make proofe of al, that as *S. Paul* writes, *1 Cor. 11, 19. They that are tried may be manifest: Or, to punish former sinnes in some. 3 Reg. 22, 22. Or, to raise a mean of working grace in others, Ex. 4.*

Faith is a vertue, but not rash beleefe, sweruing from conformity of our duty vnto God.

The policie of *Ieroboam*, for his particulare ends, no warrant for other mens imitatio.

The reason why God suffers scandalles to remaine in the Church.

Simon Magus had no sooner made a proffer of his skill in witchery, which abused simple eyes: but some affirmed him, *To be the power of God that is called great*, *Acts 8, 9.* and yet it pleased God within a while, to match and ouer-match him in such a sort, as for very shame of his own default, and admiration of the Ministers of God, *Hee would haue purchased a place among them*, *Acts 8, 19.* if either Grace could haue beene bought with Gold, or the scope of godly myracles had beene encrease of treasure. In like sort, after *Paul* and *Barnabas* had restored a lame Cripple to the perfect vse of his limbes: some would haue sacrificed in their honor, by the stile of *Iupiter* and *Mercury*, *Acts 14, 17.* As thogh the name of *Iesus*, whereunto the knees of all things bow, *Phil. 2, 10.* both in heauen and earth, and vnderneath the same, were of no force: Vnlesse,

Dij

Chap. 4.

Of vaine and rash Credulity.

Dij simile hominibus, Gods like to men, had descended in a liuely shape to visite them.

Opinion be-
getteth mira-
cles in mens
sodaine and
peremptory
indignations.

No moderati-
on in mens
fauour, nor
temper in
their malice.

Tertul. in A-
pologic.

Cicero his
vader-prop-
ping coniectu-
rall deceits.

The fond Islanders at *Mittilen*, Actes 14. which presumed vnadui-
sedly, that the Viper which crept vpon the hand of *S. Paul*, as hee war-
med him among the rest, after his escape from ship-wracke, was sent
downe for a punishment of murther, or some other heinous crime: would
needs haue dubbed him a God vpon the sodaine, with as slender rea-
son, when they saw no festering nor swelling in the place affected, lea-
ping (as the Prouerbe speaketh) *Out of a quaking cold, into a scalding fit*,
that is, out of the lesse, into a greater and more desperate extremitie.
One day the Iewes would make Christ their King, another day they
layd waite to trippe him in his speeches. At one time they cut downe
branches from the trees, and spred their garments in his way: at ano-
ther time, they bad *Crucifige*. There was neither moderation in theyr
faouours, nor temper in their malice; no touch of trueth, no weight of
wisedom, nor regard of reason. And albeit, itching mutability brought
forth no worse effects, then error in one point or two (as doubtlesse it
is like a common sluice to let in all the poison of deceiver:) yet wisemen,
will esteeme it as a token of great imbecility in those, which seeke to
guard their fortune by their wit, to lye naked and open to abuse, and
neuer to bee longer free from the practise of enticing baites: then till
new traps and treasons may be couched vnder leaues of Laurel, to de-
ceiue the credulous.

Vpon this ground depends the generall misdecming, and mistaking
of the proper causes of all strange effects, as when the Paynims in the
first beginning of the Church, ascribed all misfortunes to the publicke
preaching and receiuing of the faith of Christ: whereas, if any conse-
quent might be deriued from this ground, the plagues were great, be-
cause mens eares were not more open to the voice of their Redeemer.
I neede not vouch examples in this matter, because nothing is more rife
and common in the practise of our life: then for men that either want
experience or grace, to make such a mixture in strange accidents that
happen without any rule, as hath not *Rationem causæ ad effectum*, that
is, *Affinity, regard, or reference*: which euery cause may claime & chal-
lenge, *to his proper and peculiar effect by reason*. Such bad Philosophers,
may be compared to yong boyes, who sinking vnder water when they
first begin to swim, take hold of whatsoeuer commeth first to hand, al-
though it be but a bul-rush. Or to the new-found Alchimistes of our
owne time, vvhich take vpon them, to make *Quidlibet ex Quolibet*;
weauing and vn-weauing dayly, the luckelesse Webbe of *Penelope*;
without eyther Reason for their Myserie, or Reward for their La-
bour.

Cicero declareth a great desire, to vnder-shore the ruines of conie-
cturall deceite, vvith a new-found principle, that the world vv as fra-
med in such order at the first beginning: *Vt certis rebus signa quadam
præcurrerent*, That certaine signes or tokens should alwaies run before cer-
taine

taine things, to giue a glimpse or light of their approaching. But thought we should admit this rule in certaine things: yet can it not be stretched vnto all, nor to the principall before the base: or if it might extend to all, it could auaille vs little, so long as our senses are too dull to descric this secret light, which lurketh in the brest of Nature. The publication of such vaine and friuolous conceits as these, is a better mean to foster ignorance, then to vveane the wilde and wanton heads of this vn-ruly age, from the milke of vanity. For what reason can any man aliue either learned or vnlearned bring; why the Satyriske which appeared vnto the mother of *Dionysius* the Tyrant, when shee bare him in her wombe, should rather make impressiō in the nature of the childe of a pregnant wit, as the Prophets said; then of a sauage & vnquenchable desire of blood, vvhich vvas afterward approued by the sequel? Why should the swarme of Wasps, which light by fortune on the side of *Diones* ship, declare that all his dealings should not bee dureable, but bright and splendent for the time; rather then vvaspish and offenseue according to the nature of that sharpe significant? Why should the birth of a girle with two heads, rather import mutiny and rebellion in the Common-wealth, then breach of Wedlocke in priuate Families; since first the childe vvas borne not in the Guilde-hall, but in a priuate house: and then not euery man *In genere*, nor yet the sexe of men in a Womans head, but *her owne proper husband*, as *S. Paul* proueth to the Corinthians? What Kindred or Affinity could the Prophets vouch, betweene the Towne of *Veios* and the Riuer: why the first could not be surprized by the force of speare and shield, till the latter vvhich ran nothing neere vnto the vvals, were diuerted by the force of men from the vvonted channell.

The vulgar sort, are wont to liue in feare of ciuill Warre, vppon the sight of bloody streames in the aire. And againe, they look for store of graine, and plenty of all things, vvhē the Waters beare a tainte or colour, not vnlike to milke: and yet a good Philosopher can put them out of doubt, that the first proceedeth of a scalding vapour drawn vp by the Sunne, the second by infusion of the land water. Againe, if Thunder-bolts were alwayes messengers of badde successe: so manie should not fall into the seas, in the desert and waste grounds, nor vpon the tops of hils, vvhere no man dwels; against whom fortune may spend the malice of her raging shot. And yet the Romans vvēre so superstitious, euen at the greatest heighth of their authority, as sometime they were content to deferre, at another time to breake off absolutely, their matters of great weight and moment, as fore-spoken by like fearfull accidents: so that, although the boltes and flasbes did small hurt abroad, yet the Fathers were made fooles at home, which endangered the policy. But Philosophers can shewe faire Cards to prooue, that while there is a Sunne, an Ocean, and Earth, these things both haue done, will, and must fall out, according to the season. Thunder neuer signifies any greater hurt then it bringeth with it selfe, which is com-

E

monly

Apparation of things to the outward sense are oft-times mistaken in their following successe.

The feares of vulgar people vpon sights & apparitions in the aire, & other opinions of theirs.

monly noise and foule weather : beside, it worketh not vpon the body politicke of any Common-wealth, but vpon the seas, the tops of hills, the Cattle, and the Cities.

Concerning
the secret in-
fluence of the
Planets, rather
to one subiect
then another.

The course of
future acci-
dents not to
be iudged by
vs any way.

A malicious
imputation,
imposed by
Mountebanks
on Galen.

Tacit. Annal.
lib. 6.

In 1 Cor. 4.
homil. 14.

There may be secret influence of Planets I confesse, rather into one kinde of subiect than another : as the Moone is found (by plaine experience) to beare her greatest stroke vpon the Seas, likewise in all things that are moist, and by consequent in the braines of man. There may be moreouer, a kinde of secret league or harmony (by mutuall agreement) betweene one body and another : as two Lutes tuned into one key, will sound together. We finde sometime, a kind of discord or consent by kinde : as when some trees will either pine or prosper, by the spreading branches of some others, that grow next : likewise, when the corpes doth bleede in presence of the Murderer, &c. Diuers of these secret properties are found, to further or impeach the growth or the comming forward of such things as are : but not to figure or fore-tell the course of any future accident, which cannot be saide by vs, to be at all, in respect of the great distance that is betweene the signe and the substance, till it happen. But such are the strange humors of our prophets, as vnlesse they forge a new Philosophy, with principles of rare deuise, not by obseruing orderly as our Fathers did, but by supposing and presuming vnadvisedly, as no wise men are wont to do : they can neither reape the profite which they seeke by guile, nor maintaine the credit which they claime by priuiledge.

Galen complaineth bitterly in sundry places of his works, of certain peeuish Mountebanks at Rome, who repining at his knowledge in the proper causes of all things belonging to his faculty, whereby straunge cures were daily wrought (because it lay not in their skill to match the same) gaue out by meane of whisperers in diuers places of the Cittie, that he gessed not by ordinary meanes at mens diseases, or the time & manner of their death, &c. But that he was a Soothsayer, a Prophet, and I know not what. Not much vnlike in malice vnto the stubborn Iewes, who could not endure, *That Christ should be saide to cast out Devils in any other name, then that of Belzebug.* Mat. 9, 34. For, though to cure diseases, and to driue out spirites, bee a very lawdable and godly worke : yet not to do the same, by wicked and vngodly means : which made both Galen for his credite, and our Sauour Christ for our instruction, to put in their answer.

Much after the same sort, one Arantius a Roman was said to speak vpon his death-bed, *More vatum, after the manner of the Prophets* : although in very deede, he tooke his leuell by none other mark, then the common ground of reason. The Women of Corinth (as Chrysostome writes) had a very strange kinde of custome or vse among them, which was, *To set vpper lights or Tapers, at the birth of euery childe with proper names; and looke what name the Taper bare which lasted longest in the burning, the same would they transferre, in token of good lucke to the tender infant*; as though there were affinity betweene these members of com-

parison

parison, or the reason were indifferent, that because the waxe was older and more dureable in the light: therefore the qualities of health & strength, ought to be more proper to the body. And heereuppon it comes to passe, as *S. Ierom* writes, *That the world is best affected to those toys, wherewith Christ is most offended.* Hier. ad Paul.

Wee may learne by that which is recorded in *Valerius Maximus*, a strong Proctor of the Pagan vanities: what adoe there was in Rome, when the Marble Idols waxed moyst, although it bee most proper to their kinde, to sweate before the raine: but if the Capitoll (by chance) were blasted with a flash of lightning (as it striketh often at the toppes of steeple, and of necessity must haue a place whereon to light:) the generall discouragement was neuer a whit lesse, then if the Fort had beene surprized, and both the Temple and the Common-wealth defaced by the Destinies. When the Garrison which lay in *Palestine*, had once resolu'd (by a generall assent amongst themselves) to proclaime *Vespasian* as Emperour: *Nothing could betide so farre, beside the leuell of the marke* (saith *Tacitus*) *but the same was wrested, and enforced by the sleight and canuase of one crafty witte or other, as an argument of good successe, in that cause or enterprize, which they sought to further and aduance with their vttermost endeuour; insomuch, as Sostrates the Priest, undertooke to descry Vespasians aduancement, in the bowelles of the Sacrifice.* Coniecture concerning the moisture or sweating of Marble Idolls or pillars.
Suet. in Vespas.

Some gathered, that *Brutus* should bee slaine, by the discomfiture of a certaine Eagle, which came from that side wherein the Campe of *Brutus* lay: but in very trueth it pleased God, either by this meane to wreake the death of *Caesar* (with whose blood this *Brutus* had embrued his hands) or to transforme the Common-wealth of Rome, into the state of Monarchy; the last of those which are recorded in the prophesie of *Daniel*, against the comming of his onely Sonne according to the flesh: who is that King of Kings, and Lord of Lords, which was prefigured before the Law, and relounded by the Prophets. The Masse of *Requiem*, which *Thomas* Arch-bishoppe of *Canterbury*, celebrated the selfe-same day that he was reconciled to the King his Soueraigne; was thought by diuers learned men (as diuers of our English writers shew) to prognosticate great hazard to the Byshoppe: and why not rest and quiet harbour, after his long tossing in the surges of vncertaine chaunces, which the word of *Requiem* importeth? Or at least the death rather of another, then himselfe? Because no Priest singeth the Masse for himselfe, but for another. Furthermore wee reade, that because certaine drops of the consecrated Wine, fell downe by mischance, vpon the floure or pauement of the Church at *Rheimes*, when Pope *Eugenie* sang Masse: many were affraide, that great mishappes would come after, as in deede there did, but not in that respect: For the scalding vapours of mens wreakfull mindes, would haue found a vent, though the Pope had beene more heedefull and respectiue in the administration. Plut. in Brutus
Accidents happening quite contrarie to the coniecture and opinion of Wizards.
Matth. Paris.
Nicol. Gil. in Annal.

Chap.4.

Of vaine and rash Credulity.

Iust. Mart. in
dial cum
Tryph.
Tertul. in A-
poliget.
Socr. hist. lib.
6. cap. 13.

I tolde before, how vnaduisedly the Christians were charged by the Paynims with all plagues and miseries that fell vpon the Common-wealth: though the Diuell cannot linke these causes and effects together. *Epiphanius* prognosticated, that *Chrysostome* should depart this life in great disgrace with his Prince; and which is more, deprived of his Bishoppricke: *Chrysostome*, to requite his peremptory and vncharitable iudgement, assured him likewise, that hee should neuer returne safe to his See: and both took effect, as the fathers (thogh perhaps in heate) had vttered. It may bee, that both grounded their coniectures vpon the wrekefull malice of *Eudoxia* (which at that instant bare all the stroke) against the godly Pastors of the Church, or some further reason then the stories vtter, might induce them thus to iudge: but I am sure, that neyther of them both was esteemed or admired as a Prophet.

Aduises giuen
by opinion of
outward ap-
parances in se-
uerall persons.

Stratonicius an expert Physition, deemed of the goodnesse of the water, by the complexions and health of those that daily drunke thereof. *Electus*, Captaine of the guard to *Commodus* the Emperour, suspecting that the wanton surfets and disorders of his Master, would at one time or other put his life in hazard; gaue him warning to beware of an Apoplexy. *Gregory Nazianzene* obseruing narrowly the rolling eyes, the cruell lookes, the giddy head, the fond demands, the childish answers, the wreakefull minde, and disdainefull manner of that Hellhound *Iulian*, at such time as he gaue himselfe at *Athens* to the study of vnlawfull Artes, had reason to cry out with grones, *O quantum monstrum Romanum alit imperium?* O what a monster doth the Romaine Empire nourish? Meaning, that if euer he attained to that height (which was expected by the slaues and ministers of hope) it was almost vnpossible that he should proue other then a second *Hazael*, to persecute and afflict the godly. *Isidorus* the Bishop of *Hilpila* in *Spaine*, vpon the sight of *Mahomet*, but a great deale more vpon consideration of the qualities and circumstances both of the person, time and people, with whom and where hee liued; gaue a likely guesse at the Tragedies whereof he proued Author and Actor afterward, by the practise of *Sergius* that horrible Apostata. *Theodora* the Empreffe of *Constantinople*, vpon the sight of one *Basilus*, who was Lord great Master to her sonne; as one affrighted gaue a shriek, and after tolde the Emperour, that certainly this *Basile* would proue a *Basiliske*, that is, a Cockatrice, as it fell out afterward. Some thought that *Theodosius* the Patriarch diuined by an inward inspiration, vpon the first sight of *Andronicus*, that he should weare a Crowne: but some of the Writers show, that his light proceeded rather from the warnings of *Manuel* the late deceased Emperour. All these were holden for great Prophets, and I will not deny but the better sort might bee inspyred from aboue; but both best and worst were altogether voyd of any light or knowledge *de futuris contingentibus*, according vnto those rules or kindes of aime which are prescribed by the curious.

At

At the birth of *Henry*, first Infant, after Cardinall, and lately King of *Portingale*, vpon the death of his Nephew, all the City of *Vlis-bona*, as the stories testifie, was couered with snow: whereupon some gathered, the rare integrity and honour of his life, which in very deed was true, although the colour were not forcible: for I would rather guesse antiquity vpon this ground, because wee reade in *Daniel*, that God appeared vnto him, hauing hayre vpon his head, *tanquam lanam mundā*, like pure Wool, *Dan. 7. 9.* and Christ appearing in ilke manner vnto *John*, had haire as white as snow, *Apoc. 1. 14.* or if coniectures haue no force, there can bee no losse in referring the quality of the weather, to the time and season of the yeare wherein it happened. It fareth in this point with Prophets, as it doth with other simple men, who fixing their eyes vpon flitting and remouing clouds, which passe ouer with the racke; sometime imagine them to be great Mountaines, sometime Dragons, sometime Castles, sometime Beares, according to the sundry figures of their fancy. Whereupon me-thinks there is great reason to commend the wisdom of *Suetonius Paulinus*, who rather bound himselfe to wary courses vpon good aduice, then to the brunt of hazard in a field of Fortune. *Nunquam enim temeritas, &c. For temerity is neuer coupled with true wisdom, nor chance called into Counsell, touching matters of great moment.* The *Romaines* held it for an exceeding froward and vnlucky signe, that the Standard could not bee lifted from the ground, when they were at the point of ioyning battaile with their enemy: and yet perhaps the fault was in the Standard-bearer, who was eyther feeble for default of health, or faint-hearted for want of courage, or willing to deferre the fight till some fitter opportunity. The stars of Gold which glided and fell downe from the roofof *Apollos* Temple at *Delphos*, could be found no more: whereupon the Priests began to quake and shiuer. Let it then be their foolish feare, no reason in the signe, since the greatest inconuenience I finde, was the losse of so much Gold (embezeled by some cunning theefe, or perhaps by the Priests themselues) as the weight of the stars in gold amounted too. And in this manner *Nabuchodonozor* was deceived of the dainty fare which was provided for his blocke almighty.

Ofor. de reb
Emmanuel.
lib. 8.

These Pro-
phets & other
simple people
aptly compa-
red together.

Tacit. An. li. 3

Iosép. An. li. 2.

Perhaps we may bee put in minde of a Scribe that gaue warning vnto *Pharao*, concerning a certaine Israelite that should arise and conquer *Egipt*: A great matter doubtlesse, when they that had but halfe an eye could iudge, that *as truth is strong and preuaileth*, so the children of *Israel* standing in defence of truth, were very like to put downe their enemies, according to that graue and weighty sentence of *Gamaliel* in the publike Consistory: *If it be of God, it cannot be resisted. Acts 5. 34.* Beside, it may be that this Scribe hauing heard, *That the seed of a Woman should bruiſe the Serpents head, Gen. 3.* spake rather of the regement of Christ, then of the transmigration of *Moses*; for as the first departed with a spoyle of *Egipt*, but subdued it not; so Christ not onely robbed

Truth is so
powerful, that
it ouer cometh
all curious
imaginations
whatsoeuer.

Chap. 4.

Of vaine and rash Credulity.

bed them of outward pompe, but brake their Scepter, and ouerthrew their Idols. Another Prophet signified, that the Citty of *Ierusalem* should lye waste and desolate, at what time the Temple were defiled with vncircumcised people: and no meruaile, since a very childe could tell, that the Temple was the strength, the wealth, and onely countenance of all the *Iewish* state: and therefore who would thinke that so long as eyther man or woman were aliuie within the Towne, they wold not fight vntill the last drop of their blood, in defence both of their religion, and of their country? Beside, the Prophets made this matter euident a long time before, denouncing to the sonnes of *Abraham* according to the flesh, in respect of their vnthankfulnesse, a finall ende both of the Priesthood and the ciuill state together. *Omnes enim propheta et lex, vsque ad Iohannem propheta verunt.* The light which Pope *Clement* gaue to *Charles* the Competitor of *Naples*, and to the Duke of *Austria*, concerning many strange mis-fortunes, which afterward befell them in the bloody voyage against King *Charles*; was narrowly obserued and esteemed by some Writers, as a glimpse of prophesie: but such a Prophet any man might bee, that would haue poyzed and compared in the ballance of indifferent regard, their feeblenesse with his force, their hazard with his certainty, their hope with his possession, their vnseasoned heads with his ripe experience. *Henry* the sixt (saith Master *Haule*) prognosticated, that the young Earle of *Richmond*, who was then his Page, should one day stint the strife betweene *Yorke* and *Lancaster*: which secret could not haue bene reuealed, as some thinke, without a deeper insight into future thinges, then common sence or reason can attaine or reach vnto.

For mine owne part, as I may confesse without any preiudice vnto my cause, & finde some reasons to beleue, that to this godly Prince which built his only confidence vpon the care and mercy of his God, without regard of fickle chance, it pleased God likewise to distribute the grace of future vnderstanding in an ample measure; yet am I led to thinke withall, that any man of iudgement in the dealings of the world, which eyther felt or saw the plagues of that afflicted age, by reason of the maine turnes and changes on all sides, from disgrace to glory, from restraint to regiment, and as the wise man sayes, *A carcere ad regnum*; might easily conceiue, that eyther the red Rose, which had bin sterued with vntimely frost, wold once againe reuiue, & spread the leaues in this yong Impe, who was the next heyre of the line of *Lancaster*: or else the wisdom of the Land would take such order for the winding vp of this endlesse bottome of debate and strife, as *Lancaster* should haue no reason to complaine, whose title, as I saide before (vpon the Kings decease) depended wholly vpon the yong Earle of *Richmond* and his issue. In like manner it is written, that *Pius secundus* misliking some-what of the sleight account which the King of *Cyprus* seemed to make of him, in passing by the place where he was resident, without so much as a *Dieu Garde*; declared vnto certaine friends of his,

Math. II. 13.

Esteuan de Garib. tom. 2.

Pandulph.

The Authors iudgment concerning the Kings words of yong Henry of Richmond.

Eccle. 4. 14.

Aen. Sylva in bel. Cyp.

his, that the said King would be taught ere it were long, to make a longer stay with him, and vse more curtesie to those that gaue none other cause: which fell out afterward according to the guesse in very deed, although the Pope were rather drawne to this coniecture, by the wants and great necessity wherein he saw the King, then by rules of indirect discouery.

Diuers wonder at the gift of *Ananias*, who foretold (three yeares before it came to passe) the ruines of *Ierusalem*. As though this were so strange to those that vnderstand what punishment belongeth vnto sinne, or haue read the Prophets, or retained fast in memory, what Christ had thundered not long before, or themselues deserued by that greivous imprecation. *Sanguis illius super nos, & filios nostros*, his blood be vpon vs and our issue, *Mat. 27, 25*, as if it could not be foreseene, without dubbing *Ananias* for a Prophet, cheefely considering that *Iosephus* himselfe, from whom they borrow this report (although hee were a Jew) was not affraide to attribute the plagues which fell vpon that Citie, to the great in-iustice that was vsed; first against Christ himselfe, and afterward against *S. Iames*, his Couzin by the flesh, his Minister in duty, and a splendant Image of his vertue.

Of *Ananias* foretelling the ruines of *Ierusalem*.

Ioseph. antiq. lib. 20. Euseb. hist. lib. 2. cap. 20.

Three strange accidents fell out at one time in *Siracusa*, as we read in *Plutarch*. First, a Pig was brought into the world without cares; a certaine token said the Prophets, that the people would neyther heare nor obey their Magistrates. Secondly, the salt-water on a suddaine became fresh; which by the rule of interpretation, pretendeth change in gouernment. Thirdly, an Eagle chanced to snatch a Partisane out of a Souldiers hand; and thereupon some gathered a likely comfort, that the tyranny whereby the people were suppressed and trod vnder foot, should haue an end, &c. But as we see that these things hang vpon coniecture, and are open to the generall conceit of all; so for the warrant of mine owne conceite, I can see no reason to determine courses of a Common-wealth (which are swayed by counsell) by the figure of a beast that is voyd of reason: neyther is there any rule or proportion in musicke, as I thinke, to tune one of these iarring notes by another. By the second scruple we haue rather cause to iudge, that great abundance of land-water falling neere vnto the banke, might alter some part of the brinish taste; then guesse what fluxe of humors should infect the Land which is most firme, by temper of the sea which is most changeable. Vpon the third, I would imagine, that as an Eagle is *Iouis ales*, the Bird of *Iupiter*, and therefore King of all the rest: so might it signifie, that a greater Prince then hee that ruled *Siracusa*, should make an end of warre, and depriue the state of the strongest weapon.

Of 3. strange accidents, all hapning at one time in *Siracusa*, and all the coniectures touching them, excellently answered.

Some thought the breaking open of the gates of the Iewish Temple, of their owne accord, which twenty men with all their strength were not able to remoue, imported a free passage to their former liberties: but others feared least the Temple should lye waste and open to the spoyle of Infidels, according to the Prophecies of Christ, *That*

Ioseph. lib. 6. cap. 3. Euseb. lib. 3. cap. 8.

one stone should not bee left vpon another. For, nothing but a violent and raging storme, was able to repell or rend that veyle of ignorance, which malice drewe so full before their eyes: that they would neyther see Christ in his Word, nor admire him for his innocencie, nor embrace him for his Miracles. Who can beleue, that euer any drawing Oxe spake in the voyce of a man? Or if it did: Why should we not rather feare intrusion of senselesse fooles, then inuasion by forraigne enemies?

Opinion of
the people,
concerning
Dions speak-
ing to them.

When *Dion* would not speake vnto the people out of any other place then the highest Tower in the City, whercuppon the common Diall stood, because it was the fittest for that purpose, both in respect of the height and maiesty: many fell to sift and descant, what might bee imported by the figure of this altitude? Some thought, that because the palace of the Tyrant *Dionysius* was vnder *Dions* feet, when he discoursed touching matters of the Common-wealth, it signified a treading downe of pride and tiranny. Others feared, least the setting of his feet vpon the Diall, which declares the stintlesse course and running of the Sun, might shew, that his toile should neuer haue an end, nor his hope a satisfaction. The best coniecture had beene, that so the Sexton did his part, neither could the Diall further or impeach the plotte, which was then in working. Wherefore (indeede) coniectures and conceits fall out, as *S. Augustines* writes, *Sometimes according to the course which is prescribed and set downe by the Prophet: and yet for all that, Sorte non arte; by chance or lucke, rather then by cunning.* So crafty wits are wont to wrest, to chop, and change the chances of this life, like a ship-mans hose, or a nose of wax; according to the compasse of their owne desire, and to perswade the world vpon the whisking of a Sparrow, that God by prouidence will bring to passe, vwhatsoever man by folly can imagine.

Conf. 1. 6. ca. 6

Our wayes
ought to be
directed ac-
cording to the
light of Gods
Law.

De diuin. lib. 2

But he is euer one, and changeth not; his principles are grounded vpon truth, and the Scepter of his word is full of Maiesty. It hee command vs to direct our wayes according to the light and iudgement of his law: we may not plunge our selues into the blacke deeps of deceit. If he thought good to found his Church vpon a rocke of sure defence: let man beware of sandy plottes, which haue none other kinde of shoring, then the props of error. For prooffe heereof, wee cannot vouch a plainer witnesse then *Cicero*, whom very shame constraineth to confesse: *Ad opinionem imperitorum, fict as esse Religiones; That Religion was forged, according to the fancy of those that were vnlearned.* And againe, that *Ius augurum*, was grounded at the first vpon coniecture: and afterward retained and augmented vpon policy.

We reade moreouer, of a certaine common vse and custom among the false Prophets and Diuiners of that age, to meete together: *Partim commentandi causa, partim inter se colloquendi: partly to discourse, and partly to conferre among themselues.* At which times I doubt not, but they tuned euery string with such a cunning wrest, as none could trip them

them in their tale: *Cogitationes concinnantes, ad perdendos homines in sermone mendacij, Filing & framing their conceits, to beguile men in the word of leasing.*

Thucydides reporteth the Prophets of his time, *Cantasse varia & inter se dissentientia, quæ quisq; ut affectus erat, ita accipiebat: To haue giuen out matters diuerse and repugnant in themselues, which euerie man tooke vpon him to vnderstand as hee was affected.* And *Quintius* that worthy Senator, finding himselfe pressed beyond measure, was gladde to counter-pleade the practise of the Tribunes, which was grounded vpon fancies of like moment, with this flat exception: *That in old time, men were wont to conform and frame their duties and obedience vnto those Lawes and Oathes, which were enacted and ordained by the wisdom of their Fathers: whereas now the maner was, to descant vpon plainest notes, and to construe and interpret Oathes, abodes, and orders at their owne pleasure.*

Thucid. hist. lib. 3.

Liue lib. 3.

Cerealis, as we read in *Tacitus*, was wont to impute all ouerthwarts, which either chanced by the negligence of Leaders, or sloath in those that should be led, to Destiny: as both the Turke and others deale, euen at this day; supposing, that the Camp would sooner bend to providence, which cannot swerue, then to rules of warlike discipline, which may be mistaken. It was no rare or dainty practise with *Tiberius*, to wrest the smallest opportunity, that chance could proffer, to the course of priuate benefite: and furthermore, our own experience doth teach, that mindes which haue bene once affrighted with a sodaine feare, run headlong without all regard, into the Labyrinth of childish superstition.

Corn. Tacitus hist. lib. 4.

A rule obserued by Tiberius, to wrest small opportunities to his priuat benefite

Were not *Sybillas* Oracles abused in the vilest manner, howsoever some esteemed of them as Registers of the Common-wealth, and Kalendarers of destiny? For first, they must be locked vp vnder double lock and key; then, onely those *Duumucri Sacrorum*, which were authorized by the Senate in that office: might presume to scanne, to construe, and apply their meaning to the drift of policy. Againe, whatsoever seemed to condemne the plots which were in hand, was neuer brought to light: and (which is worst of all) the Coppies, which for feare of wrackes by fire, or inuasion, were committed to the custodie of diuers men, differed so much among themselues, as what one warranted, another ouerthrew; so that it was not possible for both, either to be false or true together. Beside, howsoever greuous or offensiue the transgression were (in respect whereof, the Prophets aymed at reuenge to come:) the fine vvas euer at one rate, as namely, mending of Bridges or High-wayes, repaying of the Temples, Conduites, with such public Offices as were not vicked in themselues, nor yet more requisite in stormy weather then in faire, when vve know most, then vwhen wee can know nothing.

Abuse offered to the Sybillas Oracles.

But to proceede, what might *Tully* meane, by promising before hand to compound and bargain for a fee, with those that had the

Ad Atticum
lib. 7.
The Romans
could not a-
bide the name
of a King.

charge of Sybillaes Oracles? *Vt quiduis potius, quam regem proferrent; that they would bring report of what they list, so that it were not of a King,* (whose very name and sound the Romans did detest) vnlesse it rested in the will of those that had those Oracles in charge, to say and vn say, to plant and supplant, to batter and defend, to gloze, or to expound & interpret, according to their owne humour: as if that enterprize of *Cæsar*, had onely wanted a slye Priest to recommend the same (vnder the maske of pretended holinesse) to the peoples liking.

Some things
found not to
be sincere or
direct in A-
pollos Ora-
cles.

Demosthenes complained very bitterly in like manner, more then three hundred yeares before, *τὸν πύθιον φιλιππίειν*, that *Apollo* was become *King Philips* friend, as if the Priests and truchmen had beene eyther so discouraged with feare, or so dazeled with a golden Sun; as they and theirs neyther durst nor would deliuer any thing, that might tend to the Kings preiudice. Will any man beleue that euer *Plutarch* would haue confessed without certaine grounds: *In Apollinis oraculis aliquid sinceri non ruisse*, That some thinges were not direct and sincere in *Apollos* Oracles? Or that *Cicero* would haue acknowledged the greatest part of them, to haue bene eyther *facta, ve effucita temere, fained, or poured out without discretion*: if the sleights and stratagems had not bin so cleere and euident about that time, as they that were most simple, might not onely glance at them by guesse, but grope them with their fingers? The *Delphines* had a slye prouiso, *That none but a pure Virgin might deliuer what the Diuell answered*; and onely for this cause, that whensoeuer their pretended God were taken with a pregnant lye; the same might eyther be forced out with cunning shifts, or if they would not serue, yet at the least, exception might bee taken to the Virgins purity. As if it were determined, that all maids should speede the worse for *Daphnaes* sake, or as if the Gods must gloze and lye so often as their Ministers are dissolute. But we may note a little further also, that so often as the Priests were well provided of an answer, the Vault was daintily perfumed with a pleasant balme, and the Lutes and Harpes began to sound: but otherwise, neyther might the Gods delight their scent with odours, nor the pilgrims please their eares with musicke.

An obseruati-
on to know
when the
Priests were
prouided of
an answer.

Euseb. hist.
Eccl. lib. 2.

The *persians* found out a safer way, which was to nouzle and inure their Princes with the secrets of this faculty from tender years, besides, to minister an oath, that they should neuer suffer the discredite of so sacred and diuine a skill, nor fauour any man that sought to bring it in disgrace. As *Novatus* made his Nouices to sweare, *That they should returne no more to the communion of their godly Bishop*. What inconvenient and grosse deceits ensued hereupon, and how lustily the people swindged off the cup of error, when the Princes had begun to the for examples sake, and dispensed with abuse by charter of authority, the Stories and Records of former times declare in the plainest manner? When the common people was amazed and perplexed very much with the sudden death of *Romulus* (who, though the manner of the same were hidden & concealed from the general enquiry of the world) was

was beastly murdered in the Senate house, a cunning Merchant called *Proculus*, misdoubting least this forward spring and expectation of a Common-wealth (like plants that neuer tooke deepe roote) might easily be plucked vp (by practise of enuious and repining neighbours) in a generall discouragement start vp vnlooked for, and publikely protested that he was present, and behelde when *Romulus* ascended into Heauen, and that he had receiued certaine light by manifest and open signes and tokens, from his owne proper mouth at his departure, of the greatnesse and surpassing Maiesty, wherunto this state should rise, in despite of all men aliue, that durst oppose or set themselves & their attempts against it. Not content with this, within a while another witnesse was brought in to testifie, that a mans skul of exceeding quantity, was digged vp in the very gates of the Temple; to prefigure, that Rome should one day proue a strong and mighty head, to command & guide the statelie members of so braue a pollicy. Others in like manner, to furnish out this Stage and Pageant of conceits; *Vanas exterritis ostentauere species*, presented strange sights and figures to the Cittizens vpon their feare, as it is not hard to strengthen and encrease that humour, where it hath begun to settle. Vppon a common brute or rumour that an Oxe did speake, euery man began to furnish and prepare himselfe to resist a common enemy: but when the matter came to scanning, no man could finde out this Oxe that spake, which was the colour; but euery man could see, that the members of the Common-wealth which were diuided and disordered by ciuill strife, were by this deuise vnited in one body of defence, which was the reason. That very day wherein an honourable peace was concluded betweene King *Edward* the fourth, and King *Lewis* the eleuenth, vpon subscribed Articles; it chanced a white Doue, as *Commynes* writes, to repose herselfe vpon King *Edwards* pauilion, whereupon though many gathered an argument of amity; yet since shee sate not equally betweene both the Kings (considering the benefit of this agreement redounded equally to both) I like much better of a *Gascoignes* obseruation, who hauing beene present at the sight, reported vnto *Philip de Commynes*, as himselfe records, that the Doue repayed to King *Edwards* Tent onely, to this end, to refresh and prune herselfe after a great raine, because the Sunne was warmest in that quarter.

Plut. in Ro.

A notorious lye auouched by *Proculus*, of *Romulus* his ascent vp into Heauen.Of a white Doue resting herselfe on the Tent of *Edward* the 4. King of England.

The Priests of Egypt made report vnto *Vitellius* the Generall of Rome, that because the water bubbles in the Riuer *Euphrates* (vppon whose banke the sacrifice was made) whirled, and ran round about in circles like vnto Crownes; therefore hee should bee called to the gouernement. But forasmuch as these slight crownes appeared in a running streame, whose nature was vnstable and vnure, *Et simul ostenderet omnia raperetque*, and had no sooner made a shew of any thing, but straightwayes it dispatched the same cleane out of sight; therefore his Empire neyther should, nor could haue any long continuance. Thus fared it with them that went about to take full measure of their person,

Corn. Tacit. An. lib. 16. Bubbles appearing like crownes in the Riuer *Euphrates*.

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by their shadow, which is full of error and deceit, as the larger we desire to make our stride, and the neerer we desire to step, the further we digresse from certainty.

To conclude, their Gods are Idols, in respect they neither are themselves, nor represent the truth: their Temples vaults of guile: their Sanctuary subtilty; their promise, wind; their base coniectures baytes for fooles; their colours able to deceiue the wisest. Credulity made simple men, to mistake the proper and true causes for pampering of their own desires, and lawlesse custome brought a number (at the length) to take lyes for liberty. But as the Bats and Moles, either creepe into darke corners, or digge vnder ground, and cannot endure the light: no more can these blinde Prophets, to be ranged by the rules of reason.

CHAP. V.

Of Curiosity in seeking for deeper knowledge, after future causes & affaires of the Common-wealth, then God pleaseth to make knowne by ordinarie meanes.



HE last, but (notwithstanding) the most pestilent and bitter roote from whence the Propheties haue drawne their head, and receyued (as it were) their life and soule, is Curiosity, to search and hunt for deeper knowledge, of the future causes and affaires of the Common-wealth, then it pleaseth God to discouer and reueale by ordinary meanes: As how long the Prince shall reigne? Who shall succede, and

Dangerous matters to be questioned, or sought after by any subject

by what meane? What houses shall recouer or decay? Of what quality the Prince shall be? with such like mysteries. And the reason why this fountaine is more pestilent then any of the rest: is cheefly, because it pierceth and approacheth neerer to the quicke of mans delight: in so much, as I my selfe haue bene acquainted with some godly persons, & such as neither doubted of Gods sure defence, nor lent their cares vnto winds of light report: which were (notwithstanding) wonderfully rauished and bewitched with this inticing humor. But since it liked not the Maiessty of God (saith Basill, to solute so many friuolous demandes, as the fantastick conceite of man could moue, since neither vnto Saul by dreames and Prophets, nor to Peter by the Ministry of his blessed Angels, he reuealed all the chances of their life, before they came to passe. And, which enforceth most of all, since Esay teacheth vs, Esay 47, 11. *That manie thinges shall happen, Quorum ortum nescimus, whose originall or cause wee shall not vnderstand*: we may be sure, that he hath sealed vp these secrets in the decke: and that, as Chrysostome writes, *In labouring beyonde our strength, our hope cannot be so certaine to preuaile, as our end to perish*. For, if euer any were, this is the flood wherein a Gnat may better swimme, then an Oxe can wade: and as we neede not feare, so long as our feete may

What God will not haue man to know, he hath sealed vp secretly to himselfe.

may

may rest vpon a stable ground: so when that faileth vs, although wee grope, as *Saul* did (while his fury lasted) in the darke: Although wee seeke to flye with the vings of *Icarus*, and to mount aboue the sight of man: yet must we be content, to take the same reproofe and checke in thankfull part, from the mouth of Christ himselfe, wherewith he taunted the mother of the *Zebedees*, *Mar. 10, 38.* demaunding things that were not lawfull for her sons: *Nescitis quid petitis, You know not what you ask, &c.* But such is the pride and curiosity of that kind of men, which as *S. Paul* reports, *2 Tim. 4, 3.* *Prurientes auribus, hauing an itch in their eares:* heaped to themselues a swarme of teachers after their owne lust; and like those loyterers at *Athens* whom *S. Luke* reproveth, *Acts 17, 21.* *Ad nihil aliud vacabant, nisi audire aut dicere aliquid novi; attended nothing but either to report, or listen after newes.* As commonly, they prefer a quicke dog, before the carkasse of a Lyon that is dead: a springing thorne, before a fading hearts ease: a future hope, before a present hap: a fallow field wherein new Corne shall growe, before a stubble vwhere the last yeares crop was gathered.

But notwithstanding, duty bindeth al true subiects, to presume with *Tacitus*, that not the best, but *Pessimus quisque diffidentia presentium mutationem pauens, &c.* *Euery man that is worst disposed, falling by distrust in the present state, to feare such a change as may vnrippe all the false stitches of their wretched life: prepare a certaine harbour and receite in future grace, by packing and combining with the persons that are likeliest to succede, Vnde nulla innocentia cura, sed vita impunitatis: Not for any loue they beare to innocency or right: but that their heinous crimes, and dishonourable liues, may be left unpunished.* But howsoeuer they deceiue and dazle men, whose sight is fraile vvith colours of abuse: yet can they not compound vvith God, vvho found a mean to reward *Achitophel* in all his ruffe, and to teach him, *That there is no banding nor conspiring against the force of providence.*

How happy then good Lord are they, which finding that the world is but a stage, and the pride thereof no better then a dazie in the fiedle, so spend their labour, and employ their credite, as they may bee bold to iustifie the same both in this life, and in the life to come? When the spight of flesh and blood hath done her worst, bearing not in their mouths, as the Serpents doe, *γλῶσσαν ἀκινετὴν ὡς τοῦ λόγου* the tongue of a verie sharpe, or as the Scripture termeth it, of a double edged sword: but in the very center of their heart, a memoriall of the latter day, that they may not sinne for euer?

The practise of good life, is farre to bee preferred before the speculation of propheticall conceites: and to leaue a good report, rather then a register or record of vncertaine vanities, when wee forsake this Worlde, saith *Pindarus*, is *καλὴν ἀντιτάξιν*, the second happinesse. But to proceede vvith that Discourse I haue in hand: the Lessons which a Prince must learne, that will beware of these enquirers after heyres to Crownes, and provide in time, that none presume to leape into their

Histor. lib. 2.
Of such as by
falling in the
present state,
seek after such
as are likely to
succede, to
shun their own
shame.

The practise
of a good life,
exceedeth all
speculation of
propheticall
persuasions.

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chayres of state and Maieſty, before their backs bee turned; are not many, but (for all that) holden to be of great weight and moment in the course of former times, as appeareth by report of histories.

Of certaine necessary aduises and regards, for auoyding enquirers after heires to Crownes. An appendix to the same Chapter.

The first.



HE first is, that it is vnpossible for subiects which aspire to gouernment, to keepe any middle course, *Inter summa & praeipitia*, that is, *betweene the breaking of their neckes, and sufficing of their humors.*

The second.

The second warning is, *Nunquam satis fidem esse potentiam, ubi nimia sit*, that the countenance, credite, & authority which a Prince conferreth vpon any subiect, is no longer safe and trusty to himselfe, then he stinteth and confineth it within bounds of right, and limits of moderation. For many Deputies haue managed affaires of state with so great liberty, as neyther they that called them to gouernment, could curbe them when they waxed weary of their pride, nor the persons that were raised and aduanced, could be brought to like of any priuate life, after they were once acquainted with an absolute prerogative. We can require no plainer president heereof at Rome, then wily *Seianus*; in France, then the Duke of *Orleance*; in *Nauarre*, then the Count of *Lerin*; in *Arragon*, then the Duke of *Pennafiel*; at *Venice*, then sundry of their *Doges*; in *England*, then King *Iohn*; in *Scotland*, then the Duke of *Albany*. With diuers others heere at home of later time, whose treacheries, I rather choose to shadow with a skreene of silence, that they be not scene; then to reuiue the blemish & reproch of their attempts, with a fresh discouery that the world may wonder at. It may suffice, that one of them conceiuing (thogh too late) the cause of his owne decay; seemed to wish earnestly before his ende, that hee had bene neuer put in deeper trust, then to proceede in all things, by the lyne of Iustice, and the rule of Reason, for no man can determine or resolue, where, or in what sort his race shall ende, that hath liberty to wander at his owne will, and to range at his pleasure.

Examples concerning the case in question.

The third.

Thirdly, Kings may not forget, *Beneficia eo usque grata esse, quousque compensari possunt*. That benefits are so farre sweet and acceptable vnto men, as there is a possibility to acknowledge them by any meane. But after they waxe infinite, the greatest part is rather bent to detest & loathe one, vnto whom they stand too deeply bound; then to supply their want of power, with a surplusage of thankfulness.

The fourth.

The fourth regard is taken out of *Tully*, namely, *Nunquam satiatos nullis contineri finibus*, That they which are so farre from being satisfied with any measure of reward, as they complaine of iniury with *Agrippina*, because it is not free for them to proffer wrong, or to draw blood when they list, or make the world to shake and quiver at the dreadfull sound of their indignation; cannot be confined within any limits. Such

Catch-

Catch-poles as we finde in *Dion*, haue euer beene the braue and lusty *Malecontents*, looking one way like the Bardgemen vpon the Thames, when they bend their force and stretch their armes another. Such was that crooked Libertine *Callistus*, who finding the succession of the *Romaine* Empire to bee marshalled vpon *Claudius* and his off-spring, for default of heyres of the Princes body: became a sudden instrument of future hopes, abandoning in most ingratefull and despightfull manner, his noble Master *Caius Caesar*, who onely had aduanced him to the height of his credite.

The ingratit-
tude of a base
villaine to his
noble Master.
Suet. in caio.

So long as *Tiberius* kept himselfe close and priuate in the Isle of *Rhodes* (after he was once proclaimed heyre apparant to the Crowne Imperiall) as well to shun the ieaiousies of Court (which neuer sleep) as to recreate himselfe with hearing the Philosophers discourse (who rather draw men from the vanities of outward pompe, then kindle or enflame them with desire of rule) the grauest & most resolute among the Senators, were glad to take that harbour, as a sweete bayte in their way, because their Emperor *In esse*, drew neere to his ende, & change of Princes breedeth change of fauorites for the greatest part, if pollicy

Change of
Princes breed-
eth change of
fauorites.
Tacit. An. li. i.

preuent not the sodaine whips of the wheele of Fortune. But after the saide *Tiberius* had wonne the goale, for which hee laboured by trauerse of the ground, rather then by rough and stubborne strokes: the same flesh-flies and Leeches, which had worne and wasted his old Father to the bones, gaue him ouer in like manner, when hee fell into decay by yeares. Infomuch as *Macro*, one of his cheefest friends, without respect of duty, or regard of fauour reaped in his Masters Reigne, was induced by sweete words of the next Successor, wretchedly to stifle him, complaining of ingratitude, and that it was not possible to settle or to stay the flitting and vnstable humours of vnthankfull ministers; which alwayes fall downe prostrate before the rising sunne, and like Dolphines, waite vpon their friends no further then the tyde will carry them. The *Chaldaies* and Astrologers, were daily set on work about these turnes and prophesies, which were deliuered among the common sort, according to the moods & mindes of others, which erected all their drifts and pollicies to the setting vp of such a Prince, as might requite their paines, and estranged diuers from the course of their common duty; which instability of tickle mindes, induced *Iulius Caesar*, during his whole time, to keepe his Testament so close, as *Osta-*

Dion. in Tyb.

Dion. lib. 45.

Efteu. de Ga-
rib. tom. 2.
pag. 963.

uius repaying like a priuate person (after his decease) to *Rome*, knew nothing lesse, then that hee was appointed by his Vnckles will, heyre apparant to that Empire. In like sort the King of *Portugall*, *Don Manuel*, finding his dropie to encrease so fast vpon him, before his iourney to the *Baines*, as it was not like he should continue long; left *Don Manuel* his couzin germaine secretly; *Erederopor los Reynos*, Inheritor of all his Dominions. And King *Henry* the eight, of late and famous memory, being earnestly desired by consent of al estates of Parliament, to determine both of the succession and remainder of the Crowne,

neuer

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neuer gaue himselfe to thinke vpon the same, till extremities of payne and sicknesse put him quite out of hope of full recovery.

Greedy desire
of rule & do-
minion aspi-
reth like to a
cloud of
smoke.

No Prince aliuie had a more sufficient and seruiceable minister the *Ioab* was to *Dauid*, so long as he was whole and strong: but after he began to waxe so colde, as no clothes could keepe him warme; he began forthwith to packe, and make his hand with *Adonia*. For thirst of rule and empire, like a cloud of smoke, aspireth alwaies to the top, and such peeuisish hypocrites as practise for no meaner booty, then the Regiment of mighty states (vnder colour of simplicity and burning zeale to Iustice, in discharge of publike offices) may want both strength and courage to oppose themselues against the ranke of right: and yet for all that, after once the poyson of their pedegrees and claimes are priuily conueyed by whisperers and suborned instruments, into the peoples heads; they sometimes lay those Cockatrices egges in shade and silence, which shall bee hatched afterward with the thunder of rebellion. *Venient dies luctus patris mei, et occidam Iacob fratrem meum, &c.* The dayes of mourning for my fathers death shall come, said *Esau*, and I will then ridde Iacob my brother forth of the way, &c. *Gen. 27, 41.* And yet it pleased GOD to mollifie the tyrants heart with such remorse, as after meeting with his brother, He embraced him, and let fall teares, in token of repentance, *Gen. 33, 4.* so farre as we can iudge, or dare imagine. The stories tell of one that wrote vpon the gates of the Capitoll at *Rome*, in the time of *Claudius*, *Post serenam nubila, sed nubila serena:* and wee reade likewise of a certaine Count of *Lerin* in *Nauarre*, who desired beyond measure, *Ver alguna dia, que supra fuesse, to see one golden day, that might be his:* but God who stoppeth the pursuite of blood-thirsty men, will crop the buds of wrekefull hopes, and snatch vp sinners in the net which they set for the secure and innocent.

Esten. de Gar.
hist. Nauar.
pag. 57, 9.

Of consulting
with Astrolo-
gers and Con-
iurers in secrets
of this nature.

Tacit. An. li. 2

I let slip a number more, which not onely in the time of *Nero Caligula*, and other wicked Emperors of *Rome*, but likewise of the better sort of Princes in the state of Christendome, haue consulted with Astrologers and Coniurers, concerning secrets of this kinde, & attempted strange aduentures to the perill of those very Potentates by whom they were aduanced; as *Macro* was by *Tyberius*, and *Callistus* by *Caius*, from beggery to royalty, from disgrace to credite, from contempt to honour. *Paucis iudicium aut reip. amor, &c.* Very few were guided in these cases, saith *Cornelius Tacitus*, by iudgement right, or zeale vnto the Common-wealth. Many as they stood affected, cyther in respect of seruice or dependance, recommended one or other to the rumors of ambition. Thus plaid the *Titeles*, with great musters and strong parties on both sides; till at the last it fell out in plaine prooffe, that they which were least likely to possesse an Empire, were admitted to the same, and they which not onely wished, but deuoured it in their owne conceite, were intercepted by deuce. Much like the silly Rowe buckes, which starting at the flight of an arrow shot by chance, are taken in the toyle (which they mistrusted least) without recovery. For who can tell, within

within whose hazard Fortunes tennis balles will light, that haue rebounded in a multitude?

They that call to minde the strange successe which *Saul & David* had among the *Iewes*; *Vitellius* among the *Romaines*, diuers Emperors in *Greece*, *Huniades* in *Hungary*, *Pogie Brachius* in *Boheme Land*, and *Gostanus* in *Sweden*; may well conclude with *Aeneas Siluius*, that *Ludere fortuna dixisset antiquitas*, our ancestors would haue saide, *That fortune was disposed in these cases to disport and dally*. Who can assure himselfe of any certaine flight, when checks are alwayes ready to disturbe the game? Who can determine any mans good hap, that lyes vpon the chance of a thousand Dice? Who can prescribe of any light from Prophets or presuming fooles, when the light of common reason waxeth faint and dimme, and affoordeth onely *Vacua vacuis*, that is, *Empty wares, for empty customers*? It is not possible for any man to discharge a single trust, that carries not a single eye. Wee can haue no more Kings then Gods: and whose tongue soeuer lispeth when hee comes to sound out *Shiboleth*, *belongeth not to the flocke of the faithfull*. It is the guise of a cunning theefe, saith *S. Augustine*, to withdraw the Sheepe or Cattell from their wonted haunt, to the danger of a common spoile, *by scattering sweete baites of prouender, in by-ways of deceit*. And after the same manner, *Sathan* seeketh to entrap fine wits, and encrease bad humors. His gold is drosse, his corne is chaffe, his receits and compounds are of *Colloquintida*, *Mors in olla*, *Death is in the pot*; and therefore as the children of the Prophets gaue warning to the Prophet (concerning such another banquet as this is) *Thou man of God beware of it*.

Fortune plaieth & dallieth with many, & yet ouerthroweth them at last.

4 Egd. 7. 25.

Epist. 48.

An apt comparison of a cunning theef, & the sleights of Satan.

4 Reg. 4. 40.

We cannot labour for the change of any lawfull Magistrate, before the time expire which God prefixeth in his prouidence; eyther for our sharper scourge, or for our safer benefit. He said not, that the *Iewes* had cast off *Samuel*, but himselfe, when they thirsted so much after Monarchy, according to the manner of their neighbours round about: whereupon we gather, that he counteth and esteemeth iniuries against his Deputies and Vicegerents heere on earth, as parcell of his owne dishonour. Moreouer, the most vnfortunate and bad successe of certaine greene and wanton heads (which beeing not contented with the calling whereunto they were ordained by the prouidence of God, aspired vnto traines of greater height) may warne vs to demean our selues more orderly, and as *Iosephus* writeth, *Vnum respicere regem, et pro principe habere et domino*, to fixe our eyes vpon one onely King, and hold him for our Prince and Soueraigne. We must conforme our duties to the compasse of his holy will, and howsoeuer wicked counsels may be florished or ouercast with the shining Oyles of flye pretence; yet alwayes to retaine this principle in minde, *That whosoever resisteth Order, resisteth him that planted and establisbed the same*, *Rom. 13. 2*. And furthermore, that to striue and struggle with his yoke (who translateth and appointeth Kingdomes) is but a tempting of his wrath, as the

1 Reg. 8.

Young giddie heads that seeke the subuersion of lawfull Magistrates labor for their owne ruine.

Scripture termeth it, Dan. 2, 21. Exod. 16. and 17. It is our duty rather to spend liues and goods with him or his, that sitteth in the seate of government, then to consult with prophets how long they shall liue, or to thinke that wee are able to diminish any minute of a Princes reigne, that cannot change the colour of one haire, nor adde one cubite to our height. And in this respect, S. *Augustine* comprizeth all enquiries of this kinde, vnder the title of a *pestilent curiosity, a vexing and consuming care, and a wretched seruitude.*

De doct. Chr.
lib. 2.

Suet: in Nero.

Dion in Cal.
Anna, lib 1.

Ecclesi: 2, 1.

Men would not
couet height
of honour, if
they knewe
what a heauie
burthen it is.

Lactan: de fal.
reli. cap. 20

Tacit: Sar:
lib 3

As we compas
our desires, so
we seeke to
support them

Such simple folkes, are wont to cherish and to foster babies of their owne begetting, to presume beyond the limites of a mortall state, to prefer the figure of a fauour absent, before regard of a dutie present: to stare vpon a golden hope, fluttering in the nest of ignorance, before their quils be stiffe, or their wings able to aduance them to their supposed altitude. They sacrifice to the Sunne with *Nero*, in respect of hope: and with *Caligula* to the gliding streames, for mutability. But as we know, that God will haue the cheefest stroke in points about our reach: so may we be ashamed, that *Cornelius Tacitus* a Paynim, should descry by the light of reason, what we cannot finde by the practise of our owne experience: *Minore discrimine sumi principem quam quari; That there is least hazard in accepting such a Prince in humble sort, as it pleaseth God by providence to send: then in chusing and selecting one, according to the compasse of our owne fancie. Ignoramus enim, quid conducatur nobis in vita nostra. For we know not what is fittest for vs in our life, and while the state is ballanced between hope and right, small matters are not brought to passe without great disorder.*

Immoderate desire of honour, is the rest of a proud aspiring minde; and certainly men would not thirst for it, with such a greedy and vnquenchable desire, if they rather tooke it for a burthen, as indeed it is, then for a benefitt as the world beleeueth. They that take the right and perfect measure of an image, consider not the base whereon it standes, but it selfe alone: and whosoener will examine, wherein wee resemble God, must not regard our fancy, but his fauour.

Some, to atchieue their eager wish, *Pauorem sibi figurant, atque colunt; Figure out a certaine feare before their eyes, and worshippe it.* With *Hostilius* the Romane, shrinking in a seruile manner, at the falling of the smallest leafe. Others, with the venture of their whole estate, presume to scale the fortresse of forestalled honour, as *Cesar* did. And a third degree there is of those, which run both horse and man into the iawes of hel with *Decius*: though not with that good minde to rescue or deliuer but to ransacke and destroy their Country. But *Pisos* iudgement is without exception true: *Neminam imperium flagitio, quæ situm bonis artibus exercuisse, That no man euer managed a state according to the rules of vertue, which he compassed by villany.* For looke by what degrees and steps we climbe: by like stayes we keepe our selues aloft: and such as the beginning of our hope is, such is the end of our fortune. It is a notable aduice which the Preacher giueth, Eccl. 10, 20. *Not to detract from Kings*

Kings in our inward thoughts, because the very birds of heauen will describe the same, and the feathered fowles shall giue sentence against Treason. A proper kinde of liberty, and a peece of trauaile of great moment no doubt it is, to risle in the mysteries of Egypt, vtterly forbidden by the ciuill Lawes, restrained by the rules of policy, condemned by the word of God, offensiue to the common peace of men, and no more refraineable within limits of regard, then the Riuer *Nilus* is within a hedge of Willowes.

The Prophet *Nathan*, with discreete Queene *Bersabe*, beeing verie carefull to settle and establishe the remainder of the Crowne vppon her sonne, repaired not to *Baal* or *Belzebub*, to demand redresse of iniuries attempted against that order which vvas taken by the King: nor to learne who should succede in his authority; but to the king himselfe, as to the lawfull, next, and ordinary meane, 3 Reg. 1. 20. Neither was her meaning, to enflame the rage and choller of Competitors, but to preuent the slaughter of the people. Men may dispute of matters, but it is not possible to conclude, without assured knowledge of the vwill of God. And therefore, though poore *Jonathan* would haue made a close compacte with *Dauid*, by resigning his full interest to the Crowne, vpon condition, that he might bee but holden as a second person to the King: yet the couenant tooke no place, because God had disposed and resolved otherwise.

Men may dispute on matters, but a higher power appointeth the conclusion.

The modesty and temperance of *Jonathan*, deserueth to be praised in this point, who neither grudging nor repining at the sentence of Almighty God against his fathers house: abandoned those glosing Prophets, whose aduice his father sought, although (like Trauellers) they commonly report loud lyes, not scanned by their owne good heed, but *Ex metu credita*, &c. either forged cunningly to furnish out a stage with newes, or beleeued fearefully vwhen senses are amated. Was not then the counsell sound and good, vvhich King *Ioas* gaue to *Amasias*, 4 Reg 14. 10. *Vt sederet in domo sua, & eontentus, esset gloria sua*, that he should sit in his owne house at ease, and be contented with his owne glorie? Were not these vwise men trow ye, *Qui benedicentes Regi, profecti sunt ad Tabernacula latantes*, Which wisbeth well to the King (not dealing vvith his state) returned with great ioy to their dwelling places? 3 Reg. 8. 66. Were we not beholding to S. Paul, 1 Cor. 7. 20. who left this vvarning in record, That euery man should rest contented with his owne estate, and be rather timerous, then presumptuous and inquisitiue after matters that are far aboute the reach of our capacity? Rom. 11. 20.

It is good to vvith the King well, but not to meddle vvith his dignity.

For, if God haue concealed secrets in a cloud of Maiesty, from those of whom he deemed and accounted best: vvhat foole will light his candle at the lampe of false Samaria? Or direct his aime by the leuel of the false Apostles? Can *Zedechias* see more then *Esay*? or *Phassur* then *Ieremy*? O blinde abuse, that sealeth vp the senses of the body, and exileth all the faculties of our vnderstanding. *Tertullian* a learned Doctor, of no lesse faith then antiquity reports, that albeit at the first beginning

In Apolo.

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The Christi-
ans in the pri-
uatie church,
their meddling
with no Im-
postures.

of the Church, the wise men and Astrologers were daily resorted vnto, by diuers sorts of men for intelligence of future things, and cheefely touching *Caesars* life, the propagation of his time, the successe of this man or that, &c. yet can it not be proued, that euer any Christian treated with them, about priuate causes of their owne: much lesse, affayres of the Common-wealth, or ciuill policy.

Some may perhaps conceiue, that so many would not haue depended vpon prophecies, without some certaine ground: but these neither marke the proper inclination and bent of nature, (alwayes to disporte and please her selfe, with shadowes and conceits of mutability, wherein she delighteth most) nor that truth is rather iustified by weight, then number. *Stultorum numerus infinitus*, The register of fooles is infinite, Eccl. 1, 15. Neither can that Schoole want Auditors, so long as *Dura ut inferni emulatio*, Emulation which is hard and obstinate as hell, beares a greater stroke then humility, Cant. 8, 6. For as *S. Ierom* writeth to *Iouinian*. *Quod multi ac quiescunt tua doctrina, inducium leuitatis est*, &c. That many gaue attentive eare, and yeelded to his doctrine, was a signe of leuitie, because they did it for zeale to truth, but to bee flattered and smothered in their vaine abuses.

Phil. lib. 2.

It is not strange, that man sometimes forgets himselfe, and is egged forward by aspiring thoughts, to the quest of matters far aboue his reach (for this we claim by cleere discent from *Eue* our Grandmother:) but I wonder more, that in the midst of our gallantnesse and ruffe, vve cast not downe our eyes with the Pea-cocke, to our vgly feete & feeble stayes whereupon we rest: letting fall those peeuish plumes of pride, which make vs braue against the providence of the Almighty. For, since God ruleth all things both vnder and aboue the Moon, by order, not by accident; since things prefixed in his holy purpose, cannot chuse but come to passe, howsoeuer we contend against the streame, since all labours, euen by the rule of *Aristotle* (whom some prefer before *Esay*) which either haue no scope or end at all, or further not the fortune which we seeke, are vaine; If *Salomon* in all his Maiesty, could not make himselfe so braue as the Lillies of the field, which neither sow nor spin; If we cannot adde one cubite to our stature, nor change the colour of one haire; If no Sparrow lights vpon the ground, which is the smallest accident that any man can thinke, without the knowledge and foresight of God, Math. 5, 36, No drop of water falleth from the clouds, without his ordinance. Ier. 14, 21. And which is more, the very teares which trickle downe our cheekes, be numbred in his bottle: Why should we foolishly presume, to sound so deepe a channell with our shallow sense, or to spend our hope in the chase of fancies, that dissolue to nothing? For either things are so determined, as not presumption, but prayer; not pride, but humblenes; not the rich mans purple robe, but the sackcloath & ashes vvhich carefull *Ionas* wore, is able (by the mercy of Almighty God) to preuent the storme, and to diuert the plagues from *Ninui*e, or no such ordinance is set in heauen, and then what need we run away, for feare of our owne sha-

The rich mans
purple Robe
not preferred
with God, be-
fore the hum-
ble garment of
sacke-cloath.

shadow? Thus may we take our leaue of all contingents, and of fortune their Soueraigne: which hauing none other vassalles, ouer who to raigne and exercise her tyranny, then such as are not otherwise at all, then (in conceit) must rest content with that precinct and liberty, which a wise man in *Thucydides* affoordeth her: *Quid enim fortuna aliud est, quam vera causa ignoratio?* For what other thing is fortune, saith he, then ignorance of the true and proper causes of all things? As if he should haue taught, that whosoever vnderstood the grounds and proper causes of these contingents, as we terme them, and accidents below; could not be so simple as to wonder at such toyes, as are darke to the simple for want of skill, and cleere to the learned by the light of vnderstanding, or to make a Goddesse of our owne fraile capacity.

But because I would be loth, that any man should be deceiued, either by equiuocatio in the word, or ambiguity in the matter; I thought good to note by certaine cleere & euident examples, that many things seeme casuall and contingent to the weake conceite of man, which notwithstanding are determined, and regular in the course of providence, that is, saith *Hippocrates*, *ἡμῶν δὲ αὐτῶν τῶν ἀδεῦν καὶ ἀνῆλθαι.* Many things seeme casuall to mens weak conceit, that are determined in diuine providence, & the same approved by sundry examples.

The Whale that came to deuoure the Prophet *Ionas*, may seeme to haue arriued in that place by chance: but the Scripture testifies, *Domini prae-parasse piscem, that God prepared this great Fish to receiue the Prophet*, for a greater setting forth of his owne glory, *Ionas 2*, and that he might prefigure the buriall of our Sauour, *Luke 21, 30*. The storme it selfe which droue the Pilots to this streight, may likewise seeme contingent to the glimpse of carnall eyes: but *Ionas* saide, *Hee knew that onely for his sake, the storme came vpon them, Ionas 1, 12*. When *Tobie* gaue a shrike for sudden feare of the fish which came to swallow him, so farre as he could iudge; the Angell badde him draw the fish to Land, and teare out his Liuer, *Sunt enim haec necessaria ad medicamenta, &c.* For these things, said he, are profitably requisite for medicine. *Tob. 6, 6*. Wee might adioyne another fish to like effect, which (for any thing that *Peter* knew) came in by chance, *Mat. 17, 27*, and yet he brought the tribute, which our Sauour (like a good houtholder) paid for himselfe and his Family. For if we first begin to seeke the Kingdome of God and the righteousnesse thereof; all things shall be supplied that are needfull, *Mat. 6, 33*.

We may gather by diuersity of opinions among the brethren, touching the manner of dispatching *Ioseph* out of the way; that the selling of him into Egypt, was but accidentall, and agreed vpon by reason of the fit ariuall of the Merchants, *Gen. 37, 28*, while they were disputing and debating what they were best to do: And yet that very *Ioseph* confesseth afterward, *Gen. 45, 8*. That he was not sold away by their counsell & aduice, but by the providence of God, that afterward, obtaining grace in the King of Egypts eyes, he might be better able to refresh & releue his aged Father, in a common dearth and misery. Againe, what seemeth further in the sight of man, from any certaine course or lyne of

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What God hath concluded in his counsell, the wisdom of man is not able to alter.

providence, then by the glancing of an arrow frō the common marke, to kill a trauailer that passeth by the way? And yet God himselfe is said, *Tradidisse hominem, &c.* To haue deliuered the man into the hands of the shooter, *Exod. 21, 13.* Who would not haue thought that *Philip* had ariued neere vnto the place where *Queene Candaces* Chamberlaine should come by chance, till the spirit warned the saide *Philip*, To draw neerer to the Coach, and to confer with him about the true sence of the Scriptures? Many thought it was hard fortune, as they call it no doubt, that *Iehosopbat* was so strangely made away; because the Scripture telleth, That a certaine man hauing bent his bow, and let slip his Arrow at hap hazard, without aime at any certaine marke, strooke the King by chance, *3. Reg. 22, 34.* But heere I finde no lucke nor chance at all, otherwise then in respect of vs, for it is not onely generally true, that mis-fortunes shall light heauily vpon our neckes, *Quorum ortum nescimus*, whose originall or cause we shall not vnderstand, *Esay 47, 11*, but particularly worth the noting in this point, that the shooter did no more then was denounced to the king by the Prophet *Micheas*, from Gods owne mouth before the brunt of the battaile, *3. Reg. 22, 17.*

King William Rufus slaine in the new Forrest, by the shooting of an Arrow.

Our english Histories tell vs of a Gentleman called *Tirrell*, who shooting at a Stag in the new Forrest, gaue the king his mortal wound by great mishap. But whosoever lookes into the iustice of almighty God with a single eye, and forgetteth not, what a willing and attentiu care he giues to the cryes of poore Orphants and Widdowes; will soone conceiue, that Fortune had no stroke at all in this. But euen as hungry Dogs licked vp the blood of *Iezabell* and *Achab*, neere vnto the place where poore *Naboth* was most vniustly deprivied, first of land, and afterward of life, *3. Reg. 22, 28*, so did it please God, that in the Forrest which was set vp with the ruine of so many Parish Churches, wherein God was serued, and the great decay of husbandry, whereby the Commonwealth is maintained, one of these brute beasts, which was preferred before the fatherlesse and desolate; should be made Gods instrument, in taking vengeance of vncharitable dealing, *Pro. 16, 33*, and all the rest should eyther licke his blood, or glut their eyes with the death of their princely benefactor. Thus fals it out in this case, which sildome failes in any: that *In quo peccamus, in eodem plectimur*. To conclude, though nothing in this world bee more casuall then lottery, yet *Salomon* doth teach, That when the Lots are cast into the lap, the providence of God disposeth them, *Pron. 16, 33*. Hee guideth all things, not by that golden chaine of causes, linked one within another in such a manner as they cannot slip, whereof the *Stoykes* dreame: but by the rule of order, which directeth our attempts to the scope of his owne pleasure. The warning of *Spurina* the great Astrologer, to beware of treason such a day, the dreame of his wife *Octavia*, the bill wherewith hee was presented in his way to the Senatehouse, that very morning wherein he lost his life, with names of all the traytors and conspirators that were confederate in a practise against his person; and diuers other tokens

The euident forewarnings giuen to Caesar, for the prevention of his death.

kens (no lesse strange then these) were rather meanes, saith *Appian*, *Vt videret, quam vt vitaret interitum*, to make him foresee, then to teach him how to shunne, or to preuent his owne calamity. *Qua enim in fati sunt, etiam praesignificata non vitantur*. For though we be forewarned of those dangers and mishaps which are decreed by destiny; yet can we not eschew the trappe, whereas by deepe reuoluing them within our thoughts, we forgoe the comfort in the meane time of such fauors as are in our hand to reape, for doubts and scruples which no man liuing can deuise to remedy.

Could the title of *Perpetuus Dictator*, or the Cap of maintenance, or the purple Robe, or the golden Chayre haue delighted *Cesar*, if he had foreseene, eyther by instructions of Art, or by the warnings of his deereft friends, that euen those very Senators which (for the greatest part) were either raised by his bounty, or restored by his pardon, should deiect him from the type of Empire, to the downfall of destruction? Could any golden Myne haue delighted *Cresus*, if it had beene reuealed before hand, that all his forces being put to flight, his credite lost, and his wealth in hucksters hands; he should likewise be bereft of his life beyond *Euphrates*? What solace would the spreading branches of King *Priams* royall stocke haue afforded to his aged yeares; if the flame which wasted and consumed *Troy* to cynders, had blazed in his eye? Let *Cicero* declare how little pleasure *Damocles* conceiued of his dainty fare and regall seate, when he spied a naked sword, hanging onely by a slender thred right ouer him? It is therefore most certaine which a certaine Count of *Angoulesme* was wont to write for his poesie: *Repentina leuiora*, Sudden mis-fortunes euer leaue the lightest impression of care. And they that are expert in physicke, hold it for a better course to abuse the Patient with greater hope then they finde cause, for encrease of strength (so that the soule be carefully provided for) then to descry the perill of his state, with discouragement of nature.

Mis-fortunes that happen suddenly, do alwayes leaue behinde them the lightest impressions.

To those that onely like of Prophecies, because they make vs the more wary in abstaining from offence; I answer first, that we may not do that which is euill of it selfe, in hope that good may come thereof. Secondly, our owne experience doth teach, that many more are puffed vp with pride, by such vngodly meanes, then reclaimed from the rage of sinne. And last of al, the warnings of our fraile and slippery state, are not so rare and dainty, that we need to repayre to the Closet of false Oracles. *God hath reserued secrets of this quality to himselfe alone*, saith a learned Father, & especially the certaine knowledge of the latter day: that we may neuer sleepe in the lap of vaine security, but euer thinke with godly *S. Ierome*, *That whether we eate or drinke, or whatsoeuer else we do, that dreadfull Trumpet soundeth in our eares*: Arise you dead, and come to iudgement. Let this be deeply printed in our hearts, and then a straw for Prophecies; for neyther surfet of exceeding ioy can make vs proud, whē we remember that our flesh is dust, nor the storms of care and sorrow desperate, in respect of the tender mercy of our God and Sauour, who hath redeemed vs from Hell, and prepared a

Answers to such as are in loue with prophecies. Rom. 3.8.

King.

God reuealeth
by the light of
nature, or
beames of his
faueur, so much
as is for vs to
know.

Gen. 31. 35.

Kingdome for those that stedfastly beleue in him, and liue accordingly. It is enough that we haue yeelded vp both our selues and all our humors to the care and prouidence of God, who feelles the pulse, who searcheth the secret reynes, and worketh in the minde of man, reuealing so much by the light of nature, or the beames of faueur, as is fitt for vs to know, and couering the rest with a veyle of maiesty. Heereof we finde a figure in the flaming sword, which guards the passage into Paradise. If God be with vs, who dare stand against vs? if not, we faile both against winde and tyde, in which case, saith *Tacitus*, *A Coward differs little in effect from a man of courage, a wise man from a foole, or one that worketh vpon grounds of good aduice, from him that setteth vp his rest vpon the trust of contraries. Sic delusa sollicitudo quarentes est. And thus is the curiosity of those that are too busie and inquisitiue, deluded.* I could vouch a multitude of fit examples, to declare how dangerous a thing it is, to build or to repose vpon these brittle stayes, if I had not ranged them to a fitter place. I will conclude with *Ajax* in this matter, that *ὅστις καὶ αὐτὸν ἐλπίσιν ἀρμαίνῃ*, whosoever is refreshed with vaine hopes, cannot be a man eyther of great courage, or deepe wisdom. It were a folly to attempt with hazard, what may be spared without offence; since ignorance in this case, ought to bee preferred before knowledge, simplicity before presumption, obedience before pride, & silence before curiosity.

Wares of no
worth, yet ouer
dearely paid
for, reason be-
ing blinded by
vaine glory.

By this discourse we see, what causes stir vp men to quest vpon the Prophets haunt; we see moreouer, how little good wee reape by trauaile in this kinde, beside a large account to be made heereafter, not onely for vaine words, but for vnlawfull deeds, with mispence of precious time, in the study of loose faculties. These vnlucky marks are set vpon the refuse wares, for which we seeke to pay so deare, and yet vaine glory so farre blindeth reason; as eyther wee cannot, or wee will not giue them ouer, but vse one drop of abusing craft, as it were a sauce to bring in another. Now let vs ransacke all the dusty corners, and deceitfull boxes of diuining Artes, and search what liquor is contained in the Vessels, from whence the false Prophets of this age, take vp, pon them to deduce their principles. I am not ignorant, that *Veritas est vna ac falsum multiplex*, The truth is euer one, but the shifts of falshood are manifold. I know the snares are infinite, which Sathan sets to entangle and entrap a multitude of simple soules, whom Christ hath saued and redeemed by the merit of his sacred blood: notwithstanding, I will onely deale with those which are most dangerous to the pollicies of all estates, most iniurious to the Maiesty of God, most pleasing to olde *Adam*, most opposite to the simplicity of truth, & best liked by the multitude. Not doubting, but when we haue repelled the false Prophets, not by force of paper shot, but by the double cannon of the written Word, & the peremptory censure of the wisest in all ages, from the Curtains of presumption, which haue bene guarded and defended hitherto, with more opinion then approued strength; they will

will returne to God from Belzebub, & either quite giue ouer to maintaine a wilful course with vaine conceits, or at the least, they shall bee forced to confesse, the weakenesse of their side, by their faint Artillery.

For, either they deriue their gift of diuining, after *Futura contingetia*, from those grounds of vvit and reason, whereby men are sayde to differ from brute beasts, in the very substance of their kind: 1. Or from a secret inspiration by dreames.

The groundes from whence diuiners doe deriue their gift of diuination.

2. Or from vapours of profound Melancholy, which drawes so nere to Phrensie, as the cheefe Procters of that skill, haue very much to do, in distinguishing both kinds apart by diuers formes.

3. Or from peculiar and speciall influence, or vertue of some soyle, wherein it excelleth others.

4. Or from the Art called *Cabalistica*, which at this day is scant to be found among the Iewes themselues, from whom it drew the first originall.

5. Or from conference with damned spirits.

6. Or from the Planets, vvhich we may call Star-diuitie. As for diuination by fire, water, palmestry, &c. I hold them not so much as worthy naming; where men are not wholly transformed, by Dame *Circes* Witchcraft into beasts, and vtterly depriued of their senses. The diuell dealeth not with the finest wits, after that grosse manner; and therefore, albeit *Sagitta volans in die*, The shaft which flyeth in the day, be dangerous: yet is it in no degree to be compared, *Cum negotio perambulante in tenebris*, with the terror which walketh in the dark, *Pl. 91. 5.* that is in obscurity

CHAP. VI.

Of the gifts of wit and reason, whereby men are saide to differ from brute beasts, in the very substance of their kinde.



OW therefore to begin with reason, vvhich no man can deny, to bee the greatest gift, that God by Nature hath assigned vnto man; it is certaine, that albeit in respect heereof, we were appointed Rulers ouer beasts, and were created (as I saide before) according to that sacred image, which cannot be named with too great reuerence: yet al this vvhile, we find no prooffe in *Genesis*, of any future aimes; neither is it said that *Adam* in his greatest excellence, was holden for a Prophet. The Scriptures are so liberall, in painting and emblazoning the mercies of Almighty God vnto mankinde, as it is not like they would haue ouerslipped or omitted this diuine prerogatiue, which approacheth neerer to the seate of Maiesty, if there had bene any glimpse of such an ornament.

I know (saith Esdras) what is past, but not what is to come, 4 Esd. 4. 46. Wherewith agrees the iudgement of the Poet *Pindarus*, whome the

H

light

No man li-
uing had euer
any assured
sign from god,
of things to
come, but the
holy prophets.

light of Nature onely induced to the plaine confession of this trueth : *No man that*
lives upon the earth, had euer any faithfull or assured signe from the Gods, of
things to come : excepting the chosen vesselles and selected Prophets of
our Lord, which shall be formerly distinguished and set forth in their
proper places. If any man demand the reason of our sweruing in this
point, the booke of Wisedome telleth vs in plaine tearmes, Sap. 9, 14.
That the thoughts of mortall men are timerous, and their fore sight uncer-
taine. Or as Basile writes, ἡ τὸ τελευτᾶν τὸς ὁρατοὺς ἐστὶν ψευδοῦς ; Because the
knowledge of future things is concealed.

The Poet *Pindarus* takes vpon him in another place, to set downe
this principle : *That while the sequell is in the will of God, we mortall men*
may hope, but wee can assure our selues of nothing : wee may discerne of
things that are by sight, that were by memory, faith Antigone in Sophocles,
ἡ δὲ τὸ μέλλον ἔστιν ἄγνωστον. But before the prooffe make shew, ἡ δὲ τὸ μέλλον ἔστιν ἄγνωστον, No ma
is such a Prophet of the future, that he knowes which way to direct his La-
bour. These men were no lesse perfect in the bounds of Nature, then
our selues, or if we list to make a difference, their credit is by so much
greater in this case : as their bruise by falling from the seate of pride, &
confidence in their owne proper strength, was more desperate, Ier. 10,
23. Prou. 20, 24. Prou. 27, 1. And yet their writings shew, with howe
great modestie and bashfulnesse, they willingly disclaimed, what, ey-
ther Prophets challenge by abuse, or their disciples crane without au-
thoritie.

A mans waies
are not his
owne, neither
knoweth how
to order his
steps.

If a mans wayes be not his owne, and if it lye not in him to direct
his owne steps : how can he lend aduice to others ? If we know not o-
uer-night, what euent the next dayes toyle will bring : how can wee
pierce into the mysteries of many yeares to come, before the light of
the very things themselues be reuealed ? *For though the hearts of men be*
no lesse manifest to the wise, saith Salomon, then their faces in the water: yet
can we not diuine nor guesse by any other meane, then the course of their dea-
lings. The Preacher could not foresee, the quality of him that should be
his heire, and whether he should proue wise or foolish : Eccl. 2. 19. and
yet this commeth very farre short of our presuming prophesies. The
full course of our life, sufficeth not to scan the mighty workes, vvhich
God doth dayly bring to passe within the worlde, nor to remember
what is past : and yet we reach at things without the world, whose cau-
ses are inuisible. Is it not enough for man, whose breath is in his No-
strils, to admire the Maiesty of him that made vs, in the things vvhich
were created for our vse : vnlesse we seeke to fetch our vvisedome from
the clouds ? Since *ipsum esse animi, the very substance of our soule, sayeth*
Iamblichus, a great prouler in the Mysteries of Egypt, is to know God up-
on whom it dependeth wholly for direction. Whereupon Saint *Augustine,*
stripping Nature naked out of all her painted robes, disproueth all pre-
tences, claimes, & titles, that may be put in by this colour, to some par-
cell of Gods high prerogatiue, by this plain argument, *That notwithstanding*

Our whol life
time cannot
scan the workes
of God in the
world, and yet
we reach at
things with-
out the world.

Iambl. de mist
ex Egypt.

ding reason is a giuft conferred, not vpon this man or that, but vpon the kinde of men in Genere: yet our owne experience, which is the fureft guide, inſtrueteth vs, that neither all men, nor (in very deed) any man, excepting thoſe whom God doth rather prompt by fauour, then ſelect by rule, hath either grace or gift to propheſie.

If euer any man had beene ſo perfect in this gift, *Ex meris naturalibus*, whether we reſpect the fauour of almighty God, the place wherein he dwelt, or the pureneſſe of his minde, before it tooke attaint, and was infected by the ſerpents guile; the ſame was our firſt Father Adam, who notwithstanding, as we feele with ſmart, could not foreſee the miſchiefe that was eminent, before himſelfe (with all his off-ſpring) were excluded from the ioyes of Paradife. Philoſophy doth teach, that nothing is in *Intellectu*, which hath not firſt beene drawne by fantaſie from common ſence: whereupon I conclude, that future things which neuer came within the ſence, cannot bee comprized in our vnderſtanding. It is an eaſie ſkill to diſcerne and iudge of the preſent ſtate, becauſe the faculties and forces of the minde conuey them out of one loope into another: but whatſoeuer ſhall betide or chance one whole yeare hence *ἄτεχον ἀπὸ τῶν γεγονότων*, cannot be diſcouered by ſignes or tokens. For albeit *Ariſtotle* ſeeme to be of this opinion, That God by nature hath imprinted formes and figures of all outward things in our vnderſtanding, from the firſt originall of man, and that our actiue vnderſtanding, by the formes which it receiuet in by the loope of common ſence onely, giueth a cleere light to the paſſiue vnderſtanding, by the beames whereof it may more plainly behold and diſcerne the formes which before were couered with a darke & miſty veyle, within it ſelfe: yet touching Propheſies, I make no difference at al, whether the forms of things which we conceiue be let in, or onely cleered by the ſight, becauſe the light (without the which, our paſſiue vnderſtanding cannot poſſibly diſcerne it ſelfe) muſt as well bee let in by the windowes of the common ſence: as if there had bene no kinde of impreſſion by nature, in the paſſiue vnderſtanding. Wherefore, as we cannot diſcerne the brighteſt colours without light, nor heare without a ſound, nor ſmell without a ſauour, nor remember what hath neuer bene, nor conclude an argument without his parts: no more is it poſſible for our paſſiue vnderſtanding, to giue a certaine gueſſe at any thing to come, becauſe the ſame was neuer lodged in the common ſence, nor transported by the fantaſie.

Adam, the likeliſt of all other men, had not the gift of Propheſie.

Ariſtotle his opinion of formes and figures outward, imprinted in our vnderſtanding.

Nothing can be done by man, without the benefit of the ſences.

I ſtand the longer in diſcuſſing this direct and certaine rule, becauſe although there be not any which confineth nature more precisely within limits: yet can it not but ſeeme obſcure and darke, without ſome labour to thoſe that are not learned in Philoſophy. The ſence of man, or his vnderſtanding rather (which is yet more light and quick) transformeth all conceits, without any determinate or certain ſubiect into diuers formes, and as a peece of waxe receiues the print of any ſeale, according to the preſent time, which afterward may notwith-

Chap. 6. Of the giuft of Wit and Reason.

Of declaring
future things
before they
come to paffe,
it belongeth
onely to the
wifedome
diuine.

standing be put out or defaced by the forme of another feale: fo may the minde receiue, and afterward difpofe and vary, what the fantaſie preſenteth, but to diuine of future myſteries, which were neuer caſt within the mould of common ſence, is a thing vnpoſſible to the feeble ſtraines of humane capacity. Onely God is able to behold all things both preſent and to come, at once, and in an inſtant, as if they were at hand, for there are no limits of ſucceſſion, or diſtance in his ſight, his prouidence is infinite, in reſpect whereof, the *Stoikes* planted the palace ^{the xpoſitae} about the Moone. And therefore the gift, *Annunciandi futura, antequam eueniant*, of declaring future things before they come to paffe, belongeth onely to the depth of diuine wiſedome. For though the reaſonable ſoules of men or Angels, which eyther neuer were incorporate in any mortall body, or hauing bene inueſted once, are notwithstanding ſeparated and diuided from them by the ſtroke of death, doe eyther retaine the knowledge which before they had, or receiue new formes without the ſeruice of the ſences, after ſuch a ſtrange and extraordinary manner, as neyther eare hath heard, nor tongue is able to report: yet ſince it is beyond the compaſſe of their imbecility, to comprize all formes at once, as I ſaide before, and to make preſent to their will, whatſoeuer liketh them to call to minde of things paſt, to contemplate of the preſent, or prognosticate of things to come, which is onely proper & peculiar to God himſelfe: therefore can they gueſſe no further then it pleaſeth God by extraordinary grace and fauour to enable them.

4 Eſd. 4. 53.
The Angels
haue not any
knowledge of
the latter day.

Sap. 9. 15.

The Angell which appeared vnto *Eſdras*, could ſay nothing touching life, neyther haue the Angels of God any knowledge of the latter day; much leſſe may we preſume of myſteries about our reach, in whoſe that rare perfection wanteth, which thoſe pure and vndefiled ſpirits haue. *Corpus quod corrumpitur, aggrauat animam, &c.* For the body which is ſubieſt to corruption, maketh the ſoule ponderous, and depreſſeth a deepe wit, that muſeth vpon many things. And though we ſtrive and labour by ſtraight abſtinenſe, and watching, to abate and mortifie the pleaſures of the fleſh, as *Hillarius* that bleſſed man, of whom *S. Ierome* writeth, was wont to qualifie the pride of *Adam* (which he called his vntrained and unruly Aſſe) with chaffe, wherein is neyther ſtrength nor heart to pamper wanton humors: yet this maketh not our ſoules more diuine, but more holy, not more preſumptuous, but more humble, not more priuy to the counſels of almighty God, but more pliant to his ſeruice. Theſe godly exerciſes of a chriſtian life, are wings I confeſſe, to aduance our hope, but no meanes or inſtruments to change our nature. *We cannot certainly define of things, ſaith Eſdras, which grow up with vs from our tender youth, further then we gather light, by knowledge of the next and proper cauſes whence they come, and as the prooſe of former times may leade their aime, *ταῖτα γὰρ τὸν λαὸν ἐκείνους*. For all things are brane and gallant in due ſeaſon.* Againſt this certaine principle, that no man aliue is borne a Prophet (howſoeuer *Ptolomy* would haue this ſkill to proceed

proceede wholly, *Afcientia, et a nobis*) both from knowledge, and partly from our felues; it may bee that fome will obieft the stormes that wife men prognosticate, in dealings and affaires of the Common-wealth, by the light of long experience, and Marriners and Husbandmen by signes of obseruation. Whereunto this answer may suffice, that certaine causes worke so manifestly and apparantly, to the common view and consideration of man, as we would rather deride and scorne him as a foole, then admire him for a Prophet, that wold hope to purchase any credite, by prognosticating their effects. As that drougt bringeth dearth, Autumne nipbeth fading leaues; hoary haire is companions of old age, &c. Other causes there are, which first begin, and afterward proceed to their effects as it were by stealth, and after such a close and secret manner, as if they bee not watched, traced, and obserued by degrees, they will vndoubtedly passe oner in a cloud of ignorance. Thus husbandmen are daily taught by practise and experience, in manuring soyles of sundry qualities, to know what ground is aptest to bring forth all kindes of graine; what temper of season giueth best successe to fruites; what windes offend the Corne, or blast the blossomes; what degrees of moysture nourish, what corrupt: whereupon they guesse with better aime, then men that are more wise in matters of farre greater moment. In this respect, I thinke the learned in the ciuill lawes gaue out this principle, *Peritis credendum esse in sua facultate*. That we must not build too stedfastly vpon the priuate iudgement and conceite of euery man in euery matter: but of such as are skilfull in the faculty which they professe, because there is a kinde of craft in the meanest mystery.

Many things happen to the knowledge of men, by experience & long obseruation.

The Countymen are wont to giue a likely guesse about the dayes of S. Vrban and Medard, how the Vines will beare and thriue that yeare, not because the day giues any vertue to the grape, nor the Saints (whose liues and constant suffering for Christ, are solemnly recorded and solemnized vpon that day) giue life and influence to Vines aboue the rest; but because the very time and season is a marke and measure of their forwardnesse. In like sort, the Inhabitants in Egypt are wont to coniecture, what dearth or plenty shall ensue at the beginning of the yeare, by noting onely to what height the flood of Nilus mounteth and ariseth after an ouerflow: because the long or short abiding of the water, declares what heart and strength the soyle receiueth. The Frogs are wont to make a noyse before the rayne; the Sheep to shrink into the Caues & hollow places of the Rockes, before a drift of snow; the Bees to toyle & trauaille before weather: and in like manner, God hath giuen an euident and certaine light to euery liuing creature, of mishaps to come, for safeguard of themselves, whereby the cunning husbandmen vse commonly to direct their course in those kinde of dealings, for albeit these prognosticating signes, saith Cicero, be not so manifest to common sence; *Res ipsa tamen obseruari animaduertique possunt*, yet the things themselves may be noted and obserued. The Shep-

How countymen by obseruation of some daies, do giue likeliue guesse for Vines, & other things.

Cicero de diuine lib. 2.

Chap.6. Of the giſt of Wit and Reaſon.

heards gueſſing onely by the nature of the winde, which carries ouer Clouds and driues the Racke, are able to deliuer (oftentimes) a better gueſſe of the change of weather, then the learned in Aſtrology by the rules of their Ephimerides. The Plowman can diſtinguiſh Wheate from Barly in the blade, and Rye from both, and one hearbe from another at the firſt appearing aboue ground; which perhappes would ſet both *Gefner* and *Matheolus* to ſchoole, albeit both of them haue left large diſcourſes of the formes & natures of the Symples to poſterity. The Fowlers know by the fluttering and bathing of ſome Birds, when raine will fall, and as euery thing conſenteth in a kinde of ſympathy, with this or that humour; ſo ſerueth it for a certaine watch to thoſe which ſeeke not for the proper reaſon by the quiddities and quirkes of Arte, but obſerue the courſe which eyther ſildome or neuer fayles, by the lyne of diligence. We reade not, that our Sauour Chriſt condemned thoſe that deemed of the weather that ſhould follow, *by the redneſſe of the ſkie, Mat. 16, 3*, nor thoſe that gathered vpon the Figgetrees putting forth her leaues, *that Summer was at hand, Mat. 24, 33*, for that the cauſes and effects were tyed together, and combined in ſo ſtraight a linke of conſequence, as eyther ſwerued not at all, or very ſildome, from the courſe which kinde had limited. He rather vſed them as preſidents of lawfull gueſſing and diuining, by the proper cauſes of all things; & therupon deliuereth aſſured tokens, wherby we may likewiſe geſſe about the time of the latter day, though the minut be concealed, not onely from the ſons of *Adam*, but alſo fro the quier of Angels.

Our gueſſes & coniectures ſhould be grounded on rules that haue a certaine hold.

Our gueſſes & coniectures ſhould be grounded on rules that haue a certaine hold.

It hath bene euer counted praiſe worthy, to range our gueſſes and coniectures to thoſe grounds and rules which haue a certaine holde, and therefore they that reach no further, may bee cunning, but not diuine; diligent, but not ouer-deepe; provident, but farre from the giſt of Propheſie. The Marriners in like manner, by continuall obſeruing the diuers qualities of windes, the difference of Seas, the properties of fiſhes, &c. haue beaten out ſuch certaine rules of Art, as when Clouds begin to thicken in ſome quarter of the ſkye, when certaine windes do blow, when certaine fiſhes leape aboue the water, when the Porpoſes begin to play, they will more certainly giue warning of a ſtorme or perrye to come after; then we that neyther vnderſtand the reaſon, nor obſerue the manner, can imagine. No wiſe man will miſlike or diſcommend their diligence, which ſearch the myſteries of nature; ſo they ſhoote no further then the leuell of their frayle capacity will giue them leaue. For this *Bezeleel* is ſaide, *to haue bene endued with the ſpirit of knowledge, wiſedome, and vnderſtanding in all kindes of workmanſhip, Exod. 31, 3*, though otherwiſe he were but a free Maſon, and not able to prognosticate the ruines or enrichings of that Temple, which he ſet vp with his hands. And albeit thoſe *Vri nautij*, which *Hiram* ſent to *Salomon*, *3 Reg. 9, 21*, wer well acquainted with the coaſt of *Ophir*; yet none of them could tell before they went to ſea, whether they ſhould returne home freighted with gold and ſiluer, or with Apes

and

and Pea-cockes. The Pilots which conducted *Paul*, knew certainly by their Line, what depth of water the vessell drew: but not whether they should perish or escape after the shipwracke, till it pleased God to reueale his will by the mouth of his Apostle, Acts 27, 28,

The Physitians are able to deliuer a very probable and likely gesse, concerning any greuous sicknesse that is like to punish and infest our bodies, long before the poyson stirre and kindle in the veines, by vrrine, pulse, distemper of the body, colour of the face, decay of appetite, and a thousand other accidents, which are euident to Art, and obscure to ignorance; shall we therefore count them Prophets? Whereas *Galen* thought himselfe to be disgraced very much, by that fond conceite, declaiming bitterly against the prating Empericks of Rome, who to diminish and abate the common admiration of his learned skil, gaue out reports, that he diuined not by Physicke, but by prophesie. I venture the more boldly, to compare Physicke in this point with husbandry; because the learned *Galenists*, haue themselves bene the first Authors and deuifers of this fit comparifon. For, euen as skilful husband men, can giue a likely gesse at any peece of ground wherein they neuer came before, by looking deeply and aduisedly into the Nature of the same, whether it be Clay, Chalk, or Marle, &c. with what kind of grain it will best agree, though they know not vwhat Corne hath bene lately sown, before it peepe aboue the ground: so learned Physitions, noting and obseruing carefully, the diet or complexion of any man, casting his water, feeling his pulse, &c. is able to deliuer a good gesse vpon the grounds of Art, to what disease the body is most apt & subiect, either by distemper, or by kinde: And yet they cannot tell, what accident shall either diminish, or decrease this sicknesse when it commeth; what changes it will haue, how many fits, how dangerous, or by what Physitian or medicine it shall be cured: since these strict particulars depend, vpon the certaine knowledge of the state that is to come, which hath more turnes and windings, then a Hare before a Hound, by course of accidents: though the reason and conceite of man, be not able to descry the multitude.

Galen ad Post.
lib. 7. cap. 5.

De simp. medicam. facien.

Particulars depending on certaine knowledge of things to come, are not anie way credible.

No man of vnderstanding, that either doth, or euer did disallow *προνοστασην* *προνοστασις* *προνοστασις* *προνοστασις*, *Prognosticating*, or fore-running signes of things, which haue already their beginning; though the same be not apparant to vnlearned or vnskilfull men: but faigned and supposed tokens, which haue neither any secret linke, nor coherence with those strange effects that follow. For, as I hold him a simple leech, that cannot finde the plague in one that is infected with the same, before the Carbunkle appeare; nor a Pleurisie before the bagge come vp, nor *πυρεξια*, till the belly swell: So not I, but that blessed Father *Ashanasius*, enquireth of our Prophet-hunters, how they can iſwerue so farre (I will not say from rules of learning, but from grounds of wit) as to make no difference betweene the Prophet (who regards no kind of ordinary meane in declaring his conceite, but grace onely from aboue) or the Physitian, who wal-

In vita Antonii.

walketh in the light of Art? And by due scanning of the circumstances that concerne the person, time, or place, fore-tels what euents are, not determinately, but very probably like to follow.

Physitians (as I learne by some of them) know not, *Quando sit futura crisis*, otherwise then by certaine fore-running signes: which giue plaine notice, by what meane nature seeketh in distresse, to be releued and disburthened. The tokens which direct their aime, appeare not in the Sphere, but in the body: neither is the paine abated by contemplating the Planets, but by discharge of humors. To be a Prophet, after Galens sence, is to be a learned man, and *Pracognoscere*, To know before, Gal. comment in prorr. Hippo. is not to roue vpon certaine aymes: but *Incipientem iam agnoscere accessionem*, To take knowledge by the proper causes of the fit, when it is beginning.

Not al the Citizens & inhabitants of *Iericho*, but *Rahab* and her household onely knew, what grace and fauour appertained to the red List that was hanged out of hir window. *Iosh. 3, 18.* None but *Dauid* vnderstood, what those Arrowes meant which vvere shotte by *Jonathan*, in signe of his fathers lasting displeasure, sauing *Dauid*, *1 Reg. 19, 22.* because the *Mot de goute* or Watch-word, vvas resolved and agreed vpon betweene themselues in priuate conference. None but *Elizeus* could conceiue by the rising of a little cloud (no bigger then a mans fist) from the sea: what store of raine would follow after so desperate a drought, as hath brought the people into great extreamity, because it pleased God to make none but the Prophet priue and acquainted with his purpose.

And in like manner, none but the learned in the grounds of physick, can diuine of those darke accidents, which, as *Galen* writes, *Iam quidem principium generationis habent, sed propter pacuitatem vulgo non sunt cognita*, Have now a beginning of their breeding: but in respect of the slenderness and smalnesse thereof, are not yet apparant to the vulgar multitude. And vvhetheras some, to blow life into the carkasse of these prophecies, *De futuris contingentibus*, auerred by the vvarrant of *Hippocrates*, That many things may be conceiued by the face alone: it will not serue nor reach home to their marke, because he treateth onely in that place, of such distempers and infirmities, as commonly bewray themselues more by the face, then by any other meane, as all obstructions of the Liuer, of the Spleene, &c. so that no marke of Physiognomy, but an effect of some strange accident, beginning now to work with malice in the body, may be discerned and obserued in this manner. The ciuill lawes haue iudged and determined, *Nullis criminationibus implicanda esse remedia humanis quaesita corporibus*, That remedies provided for the health of mens bodies, ought not to be disgraced with any kind of reproofe or obloquy: & therefore, we may seeme the lesse precise, in scanning scruples and pretended difficulties, about a lawfull matter. L. eorum. c. de Malef. et Mac.

Reason hath her certaine bounds, and prophesie is not attayned by endeuour, but inspired by free grace and mercy: whereby vve see, that neither

neither Husbandmen, Pilots, nor Physitians, may be called or reputed Prophets, though sometimes they light vpon a trueth, which euery common person cannot espye, because they range no further then the proper and next cause, nor to take vpon them to conceiue any more, then others might attaine vnto with like heede and diligence. With these we may compare and match the wise men of this world, and Generals of forces in the field, who taking the title of *Prudentes a prouidentia*, comparing practise with speculation, the presidents of former times with the practise of the present generall conceits, with due regarde of euery circumstance that appertaineth to the cause in hand, & squaring out the plots of graue aduice, rather by the line of sober skill, then the leape of arrogant temerity, by the compasse, rather then the Wheele: not onely represent the brunt of lamentable tragedies, in dum shoues before they take effect, but furthermore giue order how the same may be preuented, and cut off by policy.

The wise men of this world, and Generalls of forces, their practise and speculation.

But as it is not possible, to keepe any certaine aime at a marke which is alwaies changeable according to the times; as it is not possible to ouer-rule the cases of present time, by examples of another age, considering the difference that may be found between them both, by regard of any slender circumstance to change the point; nor alwayes to cure one malady, with one and the selfesame Medicine, when alteration of qualities, either in the place, the drugge, the person, or the time, may disturb the course. Much more vnpossible is it, to shoote point blanke, not at a white, but at a fancie which is quite without the leuell of our peece: & therefore, he that dares not euer build vpon the iudgement of the wisest man aliue, who hath reason for his guide; ought not to credit the vaine words of presuming Prophets, whose load-starre is blinde chance, whose guide hap hazard, whose learning is imagination, whose gesses are far lighter then the wind, and more variable then the rainbow. For, euen as he that sounds the depth of any witte, is better able to discern wherein the same wil profit most, then he that had neuer any tast therof. As he that vnderstands, about what time the Post sets forth from *Barwick* to *London*, is like to giue a neerer gesse at the time of his arriual here, then others that are not acquainted with the circumstance: as the learned in Arithmetick, are more quick & ready in casting ouer deepe accompts, then they that shuffle sums in grosse, without either rule or order. Or, as we rather yeeld to their aduice, which are expert & skilfull in the stratagems of war, then of the wanton fry, which presume according to the posie of our worthy *K. Edward 3. Dulce bellum in expertis*, that they are able by their wit and courage to distresse an army, before they know which way to traile a pike. So they, which by comparing one time, one reason, one example, one circumstance with another, aim by reason of euents to come, ought rather to bee regarded, then a sort, who diuining by Nowne adiectiues, which were neuer seen, felt, heard, vnderstood, nor can stand alone; endeouour onely to withdraw men by the shadow (with that silly Cur in *Æsop*) from the substance.

The cases of the present time cannot be ouer-ruled by examples of another age

The wise do
not iudge of
war or peace
in their likeli-
hood by fi-
gures cast in
paper leaues.

Wise men diuine not of the likelihood or vnlikelihood of warre or peace, by casting vp a figure in a paper leafe; but by reuoluing states and humors of our neighbours round about, not by planets, but by preparation. Againe, after the warre is once begun, wee guesse at the continuance thereof, not by dreames but by discretion; not by the good or bad aspect of *Mars* or *Saturne*; but by the good or bad conceite of mighty Princes, that dwell neere together. This is the perfect scope of wisdom, others are but shels of error, without any kernell of effect or benefit.

Thucid. lib. 2.

De diuin. li. 1.

Arist. Polit.
lib. 2.

Philosophers
euermore wer
poorer then a-
ny other per-
sons whatso-
euer.

The stories are full fraught with examples of this sensible and respectiue kinde of Prophets, which onely by the compasse of deepe wisdom, and the lyne of long experience, haue found such ready meanes to preuent mishaps, as light diuining fooles were neuer able to conceiue or vnderstand, much lesse to foresee and prognosticate. By this cleare light of wisdom, *Solon* (as *Thucydides* reports) gaue warning of the tyranny which should endanger and infest the state of *Athens*, long before it came to passe: *Quem prudentem possum dicere diuinum nullo modo possum. Whom in this respect, saith Cicero, I can call wise, but diuine I cannot.* By this meane, *Fabius* attained to the credite of an Oracle at *Rome*; and *Thales* the *Milesian*, by forestalment of the trees of *Oliues*, at such time as he foresaw by reason, what excessiue prices they would beare, became very rich vpon a suddaine. Not for that (professing knowledge of Philosophy) saith *Aristotle*, hee regarded wealth: but to giue an euident example to the world, that rather voluntary sequestration from these lets and troubles of a quiet minde, then blockish ignorance of any trade, to compasse riches when they list, to bend their studies and desires that way, was the very proper and true cause, why Philosophers were alwayes poorer and in meaner plight, then any other kinde of persons whatsoeuer. *Cani hominis sunt sensus eius, The hoary haire of a man are his vnderstanding*; not because the head is white, but ripe and soundly seasoned with long experience. Wherefore, as the gift of reason which some call *Theologiam naturalem*, in respect it is annexed as a difference of kinde, and common to all men in generall, whether they know God or not, though with larger or lesser measure, as it pleaseth him that disposeth all; so by this rule and by none other, the wisest Counsellors in all ages, haue squared out their plots concerning pollicy. For howsoeuer *Rome* might take aduantage by the peoples easinesse to be misled, (whereof I said enough before) yet they that haue any eye of vnderstanding, or an ounce of wit, may finde, that men of deepe consideration and graue experience, were commonly the Prophets which were called in to speake their mindes, when eyther counsell was to seek, or priuate quarrels grew to head, and began to fester, or the state it selfe, eyther by negligence of Rulers, or the stroke of God, was brought into great ieopardy.

The Gods, or rather Diuels, for *Dygentium Demonia*, were consulted

sulted for a shew, that the people might be made more feruent & more eager in recouering the losse: but their answers were conformed alwayes to the counsell and aduice of the wisest and discreetest Magistrates. It is allotted to *Pericles* as a worthy praise, that no man looked deeper into any cause, nor foresaw things to come, eyther further off, or more assuredly, but how? Marry by great diligence, saith mine Author, *Inaudita inuestigandi, et audita perpendendi, Of enquiring after things which he neuer had heard, and poyzing matters that were brought to his hearing.* And this may bee the reason, why the Preacher telleth, that a wise man will alwayes hold and retaine fast in minde, *Narrationem virorum nominatorum, the discourses or reports of famous men*, that is as I suppose, of such as haue beene holden in great price and credite for their wisdom. *Memento dierum antiquorum, &c. Remember the ancient of dayes*, saith God by *Moses*, *Deut. 32, 7*, study vpon the course of all ages, enquire of the Fathers, and they shall tell thee of thine Elders, and they shall declare vnto thee. And therefore the Senate or Eldership among the Iewes, was holden for an Oracle of such assured trust, as eyther to discredite or suspect the same, was accounted disobedience, not because God wrought in them by indirect and extraordinary meanes, at all times when aduice was requisite; but because the maiesty of aged hayres, & the prooffe of wisdom, had established a more sound conceite, then that the same should be corrected and controlled by the malapart and saucy multitude.

Thucid. lib. i.

Lactan. de Orig. err. li. 2. c. 8

Eccl. 39, 2.

The maiesty
and prooffe of
wisdom in
hoary haire,
not to be con-
trolled by the
malapart mul-
titude.

Comment. li. 3

Diuitiacus, as we read in *Casars Commentaries*, could neuer be trained further forward by practise of the Priests; then to diuide his course in taking aime, *Partim augurijs, partim coniectura, partly by auguration, and partly by coniecture.* So that albeit outwardly, that is, only for a flourish and to shunne offence, he gaue a reuerence to false Religion; yet priuately and in deuice of plots, he was guided by the line of Reason. We finde that *Ionathan*, who neuer dealt with any Sorcerers or Witches, as his Father did, could say to *Dauid*. *Tu regnabis, & ego tibi secundus ero, &c. Thou shalt reigne, and I will bee the second person to thy selfe.* But he deriued not this light from any guift propheticall, but from a diligent and heedful obseruation of Gods prouidence, which ran vpon his Father and his house with so strong and violent a tide, as could not be resisted by the bankes of pollicy. The Sentinell, who kept the Watch ouer *Dauids* gate, seeing *Chusai* runne with hasty speed, repaired not for counsel to false Prophets, that he might be priuie to the newes he broght; but cōcluded with himself, that the tidings was not euill, as it seemeth vpon this assured ground, that none but fooles make haste, to bring heauy newes to the eares of Princes.

1 Reg. 23, 17.

2 Reg. 18, 25.

The Ministers of *Benadab* presumed very rightly, touching the sauing and preferuing both of their masters life, and of their owne; but it was vpon this ground, *Quod Reges Israel clementes essent, That the Kings of Israel were mercifull*, though wee read not of any Prophet at their elbow. It is reported in the Scriptures, *That the mouth of Salomon*

Chap. 6. Of the giſt of Wit and Reaſon.

mon could not erre in iudgement, Prou. 16, 20. And againe, That there was no myſtery concealed from the King, 3 Reg. 10, 3. Inſomuch, as he was not ignorant of the property of any herbe or plant from the Cedar trees in Libanus, to the Pellitory roote that growes out of the wall, 3 Reg. 4, 33. not by the giſt of prophesie, wherein hee wanted of his Fathers ſkill; but by prerogatiue of wiſedome, which God gaue him in a larger and more ample meaſure. And therefore, when the ſtrife aroſe about the child, he reſorted onely to the reaſon of a repugnant wit: not to the prompting of a glozing Prophet, for reſolution in the matter, 3 Reg. 3, 27. For, how can any man eſteeme her as a naturall and louing mother, which would rather quarter and diuide her childe in halues: then ſuffer the ſame to be brought vp, and nurſed by another woman.

Doct. hiſt. lib.
7. cap. 17.

The cunning
police of a
crafty Iew, to
enrich himſelfe
by the goodes
of other men.

A certaine wicked Iew, perceiuing the great zeale and bounty of the true profeſſors of the faith of Chriſt, in releeuing and maintaining thoſe which pretended any loue or fauour to the truth, and ſuppoſing all to be well gotten, which was gleaned from an Infidell (as they reputed vs) found out a knauish ſtratagem, to conſume them and to enrich himſelfe, which was, by crauing to be baptized at ſundry times, and in diuers places. All the faithfull brethren yeelding and contributing their charity (according to the manner) to ſo good a purpoſe. Thus hauing mocked and deluded many, but moſt of all himſelfe (in reſpect of plagues to come:) his hap was at the length (as GOD would) to light into the hands of *Paulus* the Nouatian Byſhop, who finding the water which was put into the Font for this ſacred vſe, to be dried vp, without any certaine or apparant cauſe: conceiued hereupon, that ſo ſtrange a ſigne could not fall out, but vpon ſome extraordinary chance. And therefore told the Iew, that either he hadde receiued the Sacrament of Baptiſme at (vnawares) at ſome other time; in reſpect whereof, it ſtoode not with the will of God, to ſuffer iteration by ouer-ſight, or els he made the ſame an inſtrument of wicked and vnlawfull gaine (as *Simon Magus* would haue done the giſt of miracles) which ſtood not with his honor to neglect, or leaue unpuniſhed. The Byſhop was an Heretique, and therefore not inſpired from aboue, his ſenſe and reaſon onely lead him to diuine, that miracles are neuer wrought, but either to eſtabliſh faith, or to diſcouer infidelity.

Dionisius Areopagita, firſt a graduate of *Athens*, & afterward a ſcholar of *S. Paul*, perceiuing the moſt ſtrange eccliſpe of the Sun that euer he beheld, at that very inſtant wherein our Sauour Chriſt endured the moſt bitter pangs and torments of the Croſſe, pronounced with a peremptory voice, *That either God himſelfe was ſurcharged and oppreſſed with great violence: or elſe the frame of all the world ſhould be diſſolued in a moment.*

Eſteuade Ga-
rib. hiſt. di
Nauarr.

The Spaniſh hiſtories report, that *Katherine Queene of Nauar*, who caſt her ſelfe away, by matching with *Dalabret* a Nobleman of France: prognosticated to her husband, after he had loſt the greateſt part of his forces, that neither hee, nor any of his off-ſpring ſhould repoſſeſſe the Crown.

Crowne. Which words may seeme to carry great authority vpon the first conceite: but if we call to minde, how like it was, that the *French* Kings teares, for whose sake onely she receiued this hard blow, would be wasted and dried vp, *In alienis malis, in his friends distresse*. That all the Popes would iustifie from time to time, what was pronounced in that cause by their predecessor, and how hard a labour it would be for those that could not keepe it while it was their owne, to wrest it from so strong an enemy; And last of all, that *Nauarre* hauing beene once vnitied to *Castile* and *Arragon*, would neuer be dislinked without a sharper warre, then eyther shee or any was like to descend of her bodye, should be able to maintaine, will finde some reason to commend the Ladies wit, but none to publish or esteeme her as a Prophetesse.

The *Moorish* Prophets prognosticated to the King of *Granada* *Mahomad*, that before it were long, he should lament & rue with helpleffe teares, the surprizing of *Zahara*: and no meruaile, since it was the key of their estate, as *Barwicke* is of *England*, *Callis* of *France*, *Dunkirke* of the Low Country, *Beioaia* of *Nauarre*, and *Millan* of *Italy*. So that by these examples altogether, and by euery one of them, we may be taught how to deeme of all professors of this guilefull trade, which sell the labor of their lips, and the practise of their busie heads, for the price both of bodies and soules together. Besides, this colour and pretence of Prophecie, and secret inspiration from the Gods aboue, both is and euer hath beene, a veyle or shadow for aspiring thoughts, which being puffed vp (like empty bladders) with a winde of pride, neuer leaue rebounding from one hazard to another, till eyther they obtaine the prize, or miscarry by too great presumption.

This might be prooued by a multitude of apt and fit examples for the purpose; but to be short, I will onely vouch certaine of the *Moorish* Monarchy, and one aboue all the rest, of *Aben Thumier* a Doctor in Astrology, who finding without any light or helpe of his Ephimerides, that the Royall off-spring of the race of *Alinocanides*, had ariued with great fortune to that race and stint of time, wherein the times of other houses, as it were by destiny, had made an end; Beside, discouering the moods and humors of the vulgar sort (according to the touch of *Affricke*) to be so loose and tickle of the seare, as there wanted nothing but a Leader, of great courage and deepe wisdom to begin the game: Againe, concluding wth himselfe, vpon a diligent and straight examination of the forces on all sides, that if the Cardes might be brought once to the dealing of a close and constant friend, the cunning packe which had beene laide together by long sufferance, might passe for winning of the golden rest; made choyse of a certaine young fellow called *Abdelmon*, of a passing haughty minde and ready wit, to become an instrument, or rather a cheefe person and director of this enterprize. His parentage indeed was base, but notwithstanding so well couered with graces of his person, and rare gifts of nature, as the world was willing, eyther not to note it, or content to pardon it, of

Chap.6. Of the guift of Wit and Reason.

3 Reg. 12, 27.

Esten. de Gar.
hif. de los.
mor. 1023.

Of another
Moore Pro-
phet, that fore-
faw the King-
dome of Gra-
nadaes ruine
at hand.

which two courfes, eyther ferued fitly for the purpofe of the Doctour. But when the qualities of him that fhould fuftaine the cheefeft brunt, fufficed not without fome other flic deuite aboute the common reach; this Scribe prefuming with the crafty rebell *Ieroboam*, that fo long as the mindes of men were rooted in their former faith, and grounded vpon the principles of ancient fimplicity, it would not be fo eafie to diuert them from their wonted courfe of duty and obedience vnto the King: *Entroduzio noudades en religion, brought in an innouation of religion*, pretending by his iudgement in the ftarres, that the Gods would haue it thus, and fo firft ouerthrew the Royall ftocke, and then eftablifhed new formes of gouernment.

The plot was laide by prefuming and aspiring hopes, maintained by deuite of wit, concealed with the darke and fullen colours of hypocrifie, and altered according to the circumftances of the perfons, time and place, by fuch a clofe *Achtophell*, as vfed wifedome for his compaffe, arte for a colour, and courage for an instrument. Another prophet of that filthy *Moorifh* kinde, proclaimed in the Market place of *Granada*, that eyther his Markes and Oracles abufed him, or the ruine of that Kingdom was at hand: but furely I repute him not fo worthy of a Lawrell, for aduifing when the danger was paff cure: as of blowes for not fpeaking fooner, while the *Moores* of *Affricke*, who were greatly maimed by the losfe of *Granada*, might haue adioyned ftrength for refcue of their neighbors. But what were his markes and Oracles in the name of God? Forfooth the very fame that made the *Jewes* miftruft the ruine of their Temple: and would make the wifefte man aliue (without the prompting of a Prophet) to fufpect and feare the fpoyle of his owne Country.

For firft, the ciuill warre within the bowels of *Granada*, betweene the Nephew and the Vnckle, was endleffe and irreconcilable, their poerty exceeding great, their hunger infinit, and the peoples harts quite broken and difcouraged. Their allies in *Affricke* feemed altogether colde and carelefse in affoording aide, the King of *Caftile* howered aboue their heads, to feize vpon his wifhed prey; and whereas all their hope and courage fhould haue refted in the truft and confidence of their owne ftrength at home; the Country was fo quartered with ciuill ftrife, as I faide before, that according to the Maxime of our Sauour Chrift, *Mat. 12, 14. It could not long continue.*

Polibius, faith *Homer*, told his fonne, that hee fhould neuer returne home from *Troy*, but with the like stratagem to that whereby one vnderooke to teach an Affe to fpeake within the fpace of feuen yeare; fo that his life might be refpited. For euen as there was great oddes, that within that time, eyther the man to whom the bond was made, or he that was bound, or the fimple Affe would dye, in all which cafes the bond was voyde and of none effect: fo was it no leffe probable, that in fo dangerous a iourney, fo long a time of abfence, fo desperate a peece of feruice, among fo many wrackes by fea, and perils vpon the land; eyther

eyther one mishap or another, would make an ende of this yong Gentleman. Euent (saith *Hanniball*) are not lesse answerable to mans hope in any thing, then in warre, and therefore they that wander furthest from the beaten way, may sometime perhaps diuine with greatest probability. Beside, the care and kindnesse of a louing father, ought to be regarded somewhat in this case, who supposeth all offences to be present that are possible. Wherefore to conclude, though Pilots, Husbandmen, and Councillors of state foresee many things, eyther by experience or obseruation; yet their ayme proceeds by rule, and not by reach, and those are taken (by the wiser and more heedfull sort) to be most certaine grounds, which are esteemed blankes and shaddowes by the simple. The first instinct of presumption and pride, being quenched by obedience vnto the will of God, maketh a more ready passage to the reward of humility. And therefore, *Beatus qui allidit paruulos ad petram*, Happy is he that crusheth these little ones against the Rocke, *Ps. 136. 12.* Or that setteth snares and gynnies, to catch the little Foxes that destroy the Vineyard, *Cant. 2. 15.*

No euent lesse answerable to the hope of men, the those of warre.

Obedience to God, quenched al pride & presumption in man.

No man aliue can proue so straight a kindred or affinity betweene an accidentall signe and a corruptible substance, as may giue a light or soyle to future imaginations, For God (saith the Preacher) made man single and vpright, *Et ipse se infinitis immiscuit quaestionibus*, And hee entangled himselfe with questions that were infinite, *Ecl. 7. 26.* We know that men are images of God, but no Gods indeed; that our wits may deeme, but not diuine; forecast vpon occasion, but not prefigure without certainty; least in rayning forties of fancy to the Clouds, like the spyre of *Babell*; we forgoe the knowledge of our selues, and be cast into the gulfe, whereof there is no bottome. *Terrenum enim hoc animal, &c.* For this earthly creature being altogether vnable, saith *Lactantius*, to comprehend the maiesty of heavenly things, is detained, and as it were locked vp in a kinde of prison, so that it cannot iudge by so cleere a light, nor resolue in so franke a manner. Thus hath it pleased God to confine the reason of a man within certaine limits, as I said before, which whosoever seeketh to exceed, by contemning the decrees of God, is like to reape a bitter fruite, answerable to so corrupt a seede, which is misfortune for presumption, and error for iniquity. How farre the wit of man may reach, wee learne by this, how dangerous it were to swallow more the we are able, and to digest the great mishaps of others, do declare (though we should forget the surfet of olde *Adam*) that is the losse of our liberty.

God hath confined mans reason within certaine limits which it cannot go beyond

CHAP. VII.

Of Melancholy, and that it aduanceth mens conceits, more then any other humour whatsoeuer.



A distinguishing
ing of Melan-
choly into two
seuerall kindes.

Ext to that native reason, whereby men are saide to differ from brute beasts, some holde, that Melancholy raiseth and aduanceth our conceits more gallantly, then any other humour whatsoeuer. But for mine owne part, as I cannot deny that diuers persons deeply touched in this kinde, haue excelled for the sharpnes of their wit: so thogh we shold confesse the to bee wisest among men, which *Tully* neuer granted but against his will, because himselfe was of another straine; yet may we not presume to make them equall vnto God himselfe, who resigneth not to nature, so great an interest in his owne prerogatiue. We know that Melancholy participateth most of earth, which is most grosse and ponderous; and therefore opposite to fine conceits, which spring from the finest and most subtile humour. And though some labour to extenuate the pith of this plaine demonstration, by distinguishing Melancholy into two diuers kindes, whereof one hauing bin digested by the Liuer throughly, swimmeth like a kinde of flower on the top of blood, another sinketh to the bottom like the Lees of wine: yet must we needs confesse the brighter of them both, to resemble that obscure and misty veyle, wherewith, as in old time the grace of *Venus*, so now the lustre of our wits and senses are eclipsed. Can any man which hath but lightly tasted the sweete liquor of Philosophy, deeme that by continuall agitation and stirring of the braine, whereby the melancholy matter is encreased and augmented very much, the moisture of the same whereon our native heate should feede, is wasted & quite dried vp, and that our vitall spirits standing euer bent (by this meane) like a Bow, waxe weaker and forgoe the greatest part of their vertue? I thinke not, or if he do, the Schooles will hisse him out for defending so vaine a Paradox.

Againe, as melancholy seeketh ease, and shunneth exercise, which ought to quicken and reuiue declining parts, to spend grosse superfluities, and furthermore to disperse al windy matter, which is most offensive to the braine (as appeareth by the lesson which *Pithagoras* gaue to his Schollers, in no wise to eate any Beanes) so by the rust of idlenesse, the sharpest edge of wit is taken off, inuention decayes, memory waxeth weake and shallow, and euery gift or faculty of the reasonable soule of man, becomes lesser strong and able, eyther to foretell by Prophecie what is to come, or to conceiue by reason what is fittest for the present. The properties, or rather accidents inseparable of this pensiuie humour, are *gibbous* *madness* *melancholia* *morborum* *seueria*, feare, greefe of minde, and detesting

detesting of humane society: which one accident without the rest, if *Aristotle* may bee called in, and admitted for a Iudge, maketh those whom it passeth with a kinde of tyranny; *Aut Deos, aut Demones*, that is, Eyther so diuine and voyde of all contagion of vice, as we may repute them more then men; or so retirate, close, and mischieuous, as we should shunne them more then Satires.

Let *Plutarth* tell vs, in what wretched and vnhappy plight that *Timon* liued, who could not abide the sight of any man aliue, & by what meane he fell into this fond, or rather brainicke and fanaticall conceite: that we may beware of those that straine Oyle out of a Flint, or *Methridatum* out of *Colloquintida*. It was a rule of great importance which *Iamblichus* gaue, to remooue out of our mindes, *Quicquid vllō modo simile est imaginationibus vllis, quas humores similesque causa suscitant, &c.* whatsoeuer resembleth in any point, those imaginations which are stirred up by humours and like causes, when we fall to diuine of matters that are future.

De Myster.
Egypt.

He declaimeth furthermore, against *Porphirius* the blinde Philosopher, for defending *Vaticinium esse passionem phantasia talem, qualis accidit melancholicis, &c.* That Prophecie was such a kinde of passion of the fantasie, as chanceth vnto melancholy persons. *Nulla ergo sunt data preparamenta seminaque a natura, vel communi, vel humana ad vaticinium illud, quod est supra naturam intelligentiam que humanam, &c.* Therefore nature, saith he, gaue no preparatiues, nor seedes of Prophecie, concerning things which are aboue nature and humane capacity.

Prophecie such
a kinde of pas-
sion of the
fantasie, as
happeth to
melancholy
men.

Paulus Aegineta recounteth a discourse of certaine persons, so farre ouer-shotte with this eluifh humour, as some-time they thought themselves Beasts and Birds, with wings and hornes, &c. And which is more, not satisfied with this strange speculation, without a stranger practise; they began *ἐμμελῶς αὐτῶν τῶν φωνῶν μιμνήσκοντες*, to imitate their voyces. Not vnlike to fond *Pithagoras*, who seemed to remember the time, since he was a Cocke at the siege of *Troy*, and afterward I know not what beside: onely to perswade his Schollers to beleue the transmigration of Soules, out of one forme into another. I haue heard of others, that supposing their bodyes to be made of glasse, durst not instle in the streete with any man, for feare of breaking into shiuers, *τὸ μὴ λυθῆναι τὸν σῶμα*. And that some eyther laughed euer with *Chrysippus*, or lamented euer with *Democritus*.

Fond & foolish
imaginati-
ons of melan-
choly persons.

Charles, the seuenth of that name, vppon a strange mis-conceite without eyther ground or probability, that his owne Sonne would commit him to safe keeping; tooke so deepe a thought, as afterward he would neuer receiue any thing to sustaine nature. *Alphonso* king of *Naples* in like manner, hearing rumours of the French Kings purpose to come into *Italy*, grew so timerous and fearefull in a melancholy sute; that he supposed the very trees and stones to proclaime his interest, and take armes against him.

Plat. coment.
cap. 127.

Idem. cap. 17.

A number more, eyther for loue or hate, haue beene haunted with

K

like

Lib. 3.

Concerning
quantity and
proportion of
true melan-
cholly.Some melan-
choly is allow-
ed as a ground
of iudgement.

like fancies, whom *Thucydides* most fitly calleth, *Absurdarum opinionum seruos*, The bond-slaves of absurd conceites; in respect, that whatsoever may be, they presume to be: and sometimes also, what is most vnpossible, as for a man to bring forth a childe, to let out claret wine insted of blood, &c. Now whereas some, to saue the credite of this humour, would ascribe all fearefull passions wherewith the minde is altered and affrighted daily, vnto *Atrabilis*, which hath not his originall from nature, but proceeds of accident, &c. The best way to disproue them, is to set downe by the rules of physicke, what a doo there is, before the meane which leadeth to this future ayme, may be determined. For if the quantity and proportion of the true melancholy, be so scant (say they) as it is not able to repress the windinesse of starting blood, to qualifie the rage of choller, and establishe fleeting spirits in such weight and measure, as is requisite in this degree: then doth it make our iudgement light and tickle of the feare. If the current bee too strong, and flow too fast, it rebates the finest edge of wit, and where is none at all, we finde no residence, saue grosse simplicity. Therefore if some melancholy there must be (as the Learned write) for a ground of iudgement: then the same must be in substance thinne, in proportion moderate, not drowned, but refreshed with the lightest part of flegme. And yet when all is done, it is but like the spirit of the strongest wines, which loseth not the proper heate, by passing through sundry flames; but waxeth farre more mighty, strong, and forcible in operation. And euen, As when an vncleane spirit shall goe out of a man, hee walketh through dry places, seeking rest and findeth it not, *Mat. chap. 12, verse 45*. Then hee saith, I will returne vnto my house from whence I came, and coming in, findeth the same cleane, swept with Beesomes, and trimmed up; then goeth hee, and taketh seauen other spirits vnto him, more wicked then himselfe, which enter in and inhabite there, and the last of that man is made worse then the first.

So fareth it with those that are possessed by this humour, as appeareth by a multitude of dreadfull accidents, which are occurrent in the course of our ordinary conuersation; for where the water seemeth still and silent, the Foord is deepest. *Qui a seculis oculis cogitat praua, mordens labia, perficiet malum*. Hee that thinketh euill things, with eyes astonished, and byting his lippes, will doe mischief, *Prou. chap. 23, verse 30*. But *Confundentur omnia profunda fluminis*, &c. All the deepest places of the floods shall bee confounded, and the Scepter shall bee transported from Egypt, *Zach. chap. 10, 11*. Woe be vnto you, saith *Esay*, that are profound in heart; for the wicked shall bee repelled in their malice, *Esay, chap. 29, verse 15*. And againe, *Qui operit odium fraudulentum reuelabitur malitia eius in concilio*; The poyson of that man shall be reuealed in an open counsell, which fraudulently couereth and concealeth his malice, *Prou. 14, 32*. *Prou. 26, 26*.

For mine owne part, when a Lybard shall forsake her spottes, or a blacke Moore his hew, when either the Foxe or the roa-
ring

ring Lyons leaue the courage or the craft of kinde : I wil likewise hope, that a melancholly man may become a Prophet. For, as such persons commonly pretend to see more then is true : so they preuent lesse then is requisite. The reason may be drawne out of Prou. 18, 8. vvhether it is affirmed, *That a slothfull man is ouerthrowne with feare.* And commonly we finde, that men distracted into diuers wayes (as *Grimany* noted wisely in the Senate house at *Venice*;) preuaile in nothing, by default of resolution. For, while some canill vpon causelesse feare, others execute according to the present opportunity : and therefore, he that is affraide of euery starting grasse, may not walke in a Medow.

The minde (some say) may search more deeply vvith so quicke an instrument, and discerne more easily by so cleere a light, what eyther may be reached by the rules of Art, or discerned by light of Nature. But how can these stand together? When the melancholly fit is more often holden by the learned, for a veyle to shadow, then a Lantern to discover? Beside, those men vvhom we may rightly reckon & account as melancholy, deeme by the patternes vvhich haue bene, vvhat is like to be : but are neuer wont to aspire aboue the clouds, for knowledg of those mysteries vvhich neither are, nor euer vv ere, imprinted in the workes of nature.

For, as the Samaritane alledged vnto Christ, *John 4, 11. Where the well is very deepe, and we haue not wherewithall to draw : wee are not so like to slake our thirst, as to leese our labour.* So long then as this humor keeps within a meane, it maketh vs discrete ; if once it ouer-flow the bankes of moderation, we become more wilfull then wise, more fearefull then friendly, more slow then sensible, more presumptuous then prouident. If any list to giue it yet a sounder and more speeding blow, let him ponder with himselfe, that the least defect of full and perfect measure, breedeth folly ; the least excessse dissolueth into phrensie : and sooner shall a man find out a pure virgin in *Sodom*, then a true prophet in the caue of melancholy.

When melancholy keepeth within a mean it maintaineth discretion.

But why should we so much vvonder at their ouer-sight, which ascribed prophesie to this perplexed and vnquiet moode? When not *Dicearchus* onely, who may walke among the giddy fooles, but *Plato* the Prince of all Philosophers, vpon the meaning of the Greeke worde it selfe, *μαντεία*, from whence our Prophets drawe their name, is not ashamed to annex and linke all prophesie, *μαρτυρία ἀνθρώπων*, to mens want of iudgement or discretion. And why so? Marry (saith he) because we finde not of those, which haue ordinary exercise of their inward faculties and use of reason : *ἐμπειρία καὶ μαρτυρία ἐνδεὲς ἐν ἀληθείᾳ*, To bee enfeoffed or inspired with this diuine and certaine kinde of Prophecie.

In Timen.

In Phædro.

But either, when the senses are restrained by the bond of sleep, or the spirits chafed with the excessse of passion, or reason quite exiled from her seate by fury. In another place, he seekes to qualifie the generall reproofe of giddinesse and lightnesse in the braine : because, if it had bene reputed worthy of milke among our Ancestors, they would neuer haue deriued

At what times and seasons men are inspired with this kinde of Prophecie

πῶς γὰρ

ἡ τέρψις ἢ τὸ μέλλον κινεῖται, *The most excellent and peerelesse Art, whereby we deeme of future things*, from so corrupt a fountaine, so that *Recta organi disposito*, whereof *Aristotle* seemes to make so great account, may bee taken to be altogether idle in this matter.

This is that kinde of diuination, which *Aristotle* and *Porphirius* call *ἡ ἀλογία*: *Cicero*, *Rationis expertem*, void of reason. Because, sayth *Cassandra*, the God (or the diuell rather) is no sooner entred into the man or woman, but a strange effect ensues. And what is that? λέγει τὸ μέλλον τὸ μέλλοντος τοῖσι. *Hee causeth the distraught and franticke person, to tell things to come*, that is, to prophesie. Of this kinde were most part of the Truch-men, or slye pages which attended vpon Oracles, as appeareth by the stories of the Church. For the diuels which were cast out of the desert by *Macarius* that holy Priest, would not giue answer, nor declare their mind, by their Interpretesse the Priests daughter. *Priusquam eam in furorem compulissent*, Before they had driuen her into furie. And againe, we finde it vrged against *Montanus*, *Maximilla* and the rest, that they were not temperate and milde, as ministers of the true GOD are and ought to be: but *Vesano spiritu agitati*, stirred vpp with a franticke spirit.

Eurip. in He-
cuba,

Theod. hist.
lib. 4. cap. 21.

Euseb. lib. 5.
cap. 16.

Such were the Germane Ladies, which as we read in *Tacitus*, *histor. lib. 14. Per furorem turbata adesse exitium caneant*: Being distraught by fury, gaue fore-knowledge of destruction at hand. *Qui enim in ecstasi sunt, nec tacere nec loqui in sua pratem habent*. For they which are in a trance (as *S. Ierom* in *Abac. cap. 3.* writes) neither haue it in their power, what to conceale or vtter. But like a Bag-pipe, that is blowne vp vvith a violent and sodaine winde: *Dant sine mente sonam*, giue a sound vvithout vnderstanding.

In Nahum.

In another place he writeth, that the warnings which were giuen by the Prophet *Nahum*, touching the great preparation of the King of *Siria*; were not of a man that ran in a trance, like to those of *Montanus*, *Prisca*, *Maximilla*, and such like: but proceeded from a stedfast & assured iudgement, concerning sensibly, *Vniuersa quae loquebatur*, All things that he deliuered. According to that rule of *Daniel*, *Dan. 10. 1. Intelligentia opus est in visione*, in discovering visions, we haue neede of vnderstanding. Otherwise, the Prophets which are euer chatting without any certaine ground, may be compared to Parrats, which are euer prating, but they know not what: or to the Pie, that saluted *Cesar* by his name, but conceiued not the greatnesse of his place, nor the weight of his authority. And therefore must bee subiect to that censure of the Prophet *Ose*, *chapt. 4. 14. Populus non intelligens, vapulabit*, The people which vnderstandeth not, shall be beaten.

How then should we follow them as guides and leaders in the scruples of obscure and doubtfull sense, saith *Cicero de diuin. lib. 2. Qui ex leuissimo & indoctissimo hominum genere constant*? Which consist of the very lightest and most vnlearned kinde of men; when the word of God requireth knowledge in a Iudge, *Psal. 2. 10.* And *Pindarus* (a Paynim) could

could discerne, *νοῦ ποτερος ἢ ἀμείγρῳ πρᾶτος*, That the minde of men (which were not seasoned by sound experience) was light and vnstable. If the blinde leade the blinde, both fall into the ditch together, and what grosser kinde of blindness can there be: then to want their eie of common sense or wit, whereby we differ from the beasts, and are directed in the choise of good or euill.

Neither doth it help the frantick Prophets any thing, that *Dauid* confesseth himselfe to haue bene scarred, *In excessu mentis sue*, in a kinde of trance, or rauishing offense: lest God had turned his face from him, &c. *Psal.* 31, 23. For he meaneth onely discouragement by sin, not deprivation of his wit, although vve make great difference between a spirituall astonishment, wherein both *Esdra*s, and the writer of the Reuelation were found (which I conceiue to be none other, then a peremptory sequestration for the time, from thoughtes and dealinges of the world) and the madness of *Apollon* Nouices, who thought themselves most able to discerne of colours, when they vvere starke blinde: most actiue, when they stalked vpon stiltes: and most pregnant in fore-telling things to come, when they wanted wit or reason to deeme of the present.

Great difference betwixt a spirituall astonishment, & madness or frenzie.

I know that *Ioseph*s brethren called him *Somniatorem*, a Dreamer: *Gen.* 37, 19. but in spight and scorne, because God had reuealed more vnto the yongest. *Achis* called *Dauid* a mad man: but himselfe was ouer-taken by that stratagem, *1 Reg.* 21, 14. The *Ruffians* which attended vpon *Iehu*, thought the minister of *Elizeus* had bene scarred out of his wits, but he brought a message from the mouth of God, *4. Reg.* 9, 11. The Disciples told the Damsell that brought tydings of the safe escape of *Peter*, that she spake she knew not vvhath, but he iustified her ayme, *Acts* 12, 15. *Festus* vpbraided *S. Paul* with madness, *Actes* 26, 25. but he spake the wordes of trueth and sobriety, and they vvhich thought the Ministers of God in this life had lost their reason in respect of their simplicity, and because they vould not shrink for any storme, from the charge which they had vndertaken by the will of God: were after this life, forced and constrained to confesse their error after this sort, *Nos insensati, vitam illorum aestimabamus insaniam, & finem sine honore, &c.* we senselesse fooles, esteemed their liues to be madness, and their end void of honor, *Sap.* 5, 4, 5. *Ecce quomodo computati sunt inter sanctos Dei, & inter sanctos fors illorum est.* But now behold, how they are numbered among the sonnes of God, among the Saints lies the lot of their inheritance. Therefore, it is one thing to be depriued of their wits indeed, another to be reprobated or mis iudged by the reprobate. For as the purest life cannot eschew the sting of enuy, so none but fooles presume to iustifie their ignorance.

The purest life can hardly auoide the sting of enuy.

If a man of learned iudgement, or of single confidence in God alone, attempt to sound the depth of those vaine persons, whom (by vulgare abuse) our custome is to call wise men: he shall either finde the foorde so shallow, as it cannot beare a vessell offull freight, or the Pilot so far from

Heb. 5, 14.

Sotom. hist.
lib. I. cap. I.The first man
that was first
graced with
the name of a
Prophet in
this kinde.

Luke 2, 13.

The Disciples
were annoin-
ted inwardly,
before they
vndertooke to
preach.

from the knowledge of a forraine Coast, as hee neyther vnderstands his compasse, nor his faculty. Are these, *Sensus exercitati, ad discreti- onem boni et mali?* The practised and inured senses, to distinguish betweene good and bad? Without which, it was not possible to discern the pro- phesies, as *Sozomene* reports, which were dispersed in his dayes, by reason of their strange obscurity. Shall we suppose that any tender eie can gaze against the Sunne, which waters at the sight of *Hesperus*? But it is a world to see what fables haue beene foysted in (vnder the vizard of antiquity) to grace the matter. For the first man that themselves confesse to haue attained to the skill and credite of a Prophet in *Thar- sus*, was a silly Shepheard, hauing onely so much wit as taught him to take sound aduantage, by the follies of his Countymen; a fit Author and Inuenter of so vaine a faculty. I speake not this, to linke or tye the grace of God in such a seruite manner, to the clogge of ordinary meanes; that he may not when it pleaseth him, selekt *τὸ μὲν ἐν κόσμῳ*, the follies of the world, to confute the cunning practise of our common enemy, *1 Cor. 1, 27*. For I know that Shepheards haue beene prompted and instructed from aboue, when all the *Rabbies* of the Synagogue were driuen to blow the seke, and that a sort of Fishermen, inspired by the Father of all truth, made both the Temple of *Ierusalem* to stoope, and the glory of this world to melt. But I stand vpon this point, that the dayes being now expired, and blowne ouer long agoe, in which God promised to speake from betweene the Cherubins; hee worketh (as I meane to proue more fully in another place) by meane, and not by mi-
racle.

Moses himselfe was no lesse expert in the mysteries of Egypt, to dis- play their error, then furnished with extraordinary guifts for the setting foorth of Gods glory. And though *Jeremy* were childish at the first, & knew not how to speake, *Ier. 1, 6*; though the Prophet *Amos* were ney- ther a Prophet, nor the sonne of a Prophet, *Amos 7, 14*, but a simple heardman, *Vellicans sycomoros*; yet after they were once *θεοδιδασκῆται* taught by God, the world went otherwise. For he that gaue the charge to pro- phesie to the house of *Israel*, both could & did enable them with kno- ledge, answerable to so great an Office. We reade, that Christ almost in his Cradle, graueled the Doctors of the Law, *Luk. 2, 46*, as *Hercules* is said to crush the Serpents, that wold haue inuaded him while he was an infant: but the same Christ was no lesse perfect God then man, & his Disciples were annointed inwardly, before they tooke in hand to preach. Which inward grace, I take to be the complete armour wher- with both *Stenen* and *Paul* resisted all the stratagems of carnall wits: which by the pleasing baite of honor and enticing hope, drew men to the net of incredulity. I would most gladly prosecute this point in their discredit and disgrace, which without knowledge either of the seed or of the soile; set hand to the Plow, and take vpon them (without eyther ordinary or extraordinary gifts) to dispense the word of life, to preach & prophesie, but that the swelling of this treatise driueth me to cut off
many

many things, which vpon better leysure were not vnfit to bee deliue-
red. By this we learne, that all the Prophets which were honoured
in the Church of God, eyther got their knowledge by inspiration
onely, as *Jeremy, Ezechiell, &c.* Or by inspiration added to deepe lear-
ning, by the rule and ordinary meane, as *Moses* and *S. Paul*, whereof
the first was brought vp in the Court of Egypt, and instructed in all
kinde of knowledge, before he tooke a charge: the second grounded
in the letter of the Law, by the diligence of *Gamaliell*, before he were
inspired in his iourney to *Damasco*. But neither one nor other could
be said to raue, as *Apollon* Prophets did, and some others in like man-
ner at this day; for such a strange excesse, were opposite vnto so rare a
gift as they would claime by nature.

How the pro-
phets honored
in gods church
came by their
inspiration.

Porphirius (saith *Iamblichus*) was of the minde, that passion was the
cause of Prophecie, which Paradox himselfe doth after ward impugne;
because nothing is more firme and resolute then one, nothing more
loose and tickle then another. Againe, hee taketh vp those Writers
very bitterly, which defined Prophecie to be *Exitum et alienationem*, *A*
going out, or alienation of vnderstanding: and his reason is, because that
signifies a falling out and declining to the worse, whereas it ought to
be a raising and restoring to the better. Furthermore, passion hath
no meane to pierce into the mysteries of truth; but rather bringeth an
impediment thereto. But aboue all, this rule of *Iamblichus* is to bee
obserued, *Alienationem a causis factam corporis, esse animi deprauationem*
et ex debilitate contingere, That alienation caused by occasions & instruments
of the body, proceedeth of weaknesse, &c. *Nam quæ fascinati imaginamur,*
præter imaginamenta nullam habent actionis aut essentie veritatem. For
those things which wee imagine while wee are bewitched, haue none other
truth eyther of action or substance, then meere fancie. And though mad
men foretell some things that are true, it is by chance, and not by pro-
perty. We might as well belecue, that men ouerhot with cups, were
able to prognosticate; because the spirits are refined, and made subtile
by the fumes of Must, and as the Prouerbs teach, *In vino veritas*. But
this must bee conceiued of excesse, which picketh all the lockes, and
breaketh downe the bars of faithfull trust, not of any vertue that pro-
ceedeth from the Liquor; for no Paracelsian durst euer take in hand to
straine wisdom out of Grapes, nor secrets out of suet.

De Myster E-
gypt. pag. 85.

Idem. pag. 87.

Excesse is a
picklock, and
breaketh all
the barres of
faithfull trust.

To that which is objected out of *Plato*, and his Disciple *Cicero* in
like manner, that no man without a certaine Gadbee or diuine fury,
could attaine to perfection in verse; I answer, that a Poet and a Pro-
phet differ very much, and yet I neede not seeke out any difference in
this respect, because he meaneth nothing but a certaine gallant life or
spirit, whereby great mindes are stirred vp and incited to take braue
attempts and workes in hand. And though the terme of fury, which
those Authors vse, may seeme some-what harsh to some that are not
well acquainted with the phrase: yet wee must vnderstand it in that
sence wherein *Plato* calleth loue *passus*, and *Aristotle* tearmeth anger,
In *Phædro*.
Breue

Nothing more
repugnant to
skill, then ig-
norance; nor
to truth, then
falshood.
Esay 5, 20.

Breuem furorem, which notwithstanding by his owne allowance, is *Cos Fortitudinis*, The whetstone of valour and of magnanimity. Whereupon I dare and will defend, in despite of this strange Paradox (which beareth it selfe boldly vpon the credite of some graue Philosophers) that as nothing is more repugnant to skill then ignorance, to truth the falshood, to light then darknesse; in respect whereof, the Prophet curseth those that mistake one for another: so nothing can bee more opposite to discretion, then distemper, to prophesie, then fury, leauing those light heads to the smart and punishment of their owne grosse ouersight, which are so simple and so childish, as to thinke that rauing *Cassandra* could discerne more certainly in her trance, what should happen to the state; then *Priam* by the iudgement and conceite of his wisest Councillors.

There is no doubt but the doctrine and discourse of trances, wherein the soule is (in a sort) abstracted from the body, was deducted from the Schoole of *Mahomet*, and of *Auicene*, one of the cheefe *Rabbies* of his Synagogue, who writeth wonders about this point; to conceale and shadow the disgrace of their high Prophet, whom it pleased God to strike with the falling sicknesse, for a punishment of his most execrable blasphemies, against the onely sonne of the liuing God, and his euerlasting Kingdome. I could repeate the strange attempt of that dizzy Damosell, whom diuers called the holy maide of *Kent*, and of the greater part of Anabaptists at this day in *Germany*, and of some other neerer hand, who finding themselues vtterly confounded, & their doctrine put to flight by the word of God, deuise these veyles and colours of abuse, to deceiue their auditors. But of this, more shall bee spoken in a place no lesse conuenient, and fit for the purpose.

CHAP. VIII.

Of Dreames, and how highly they are esteemed among this kinde of Prophets, and their wilde headed fauourites.



Concerning Dreames, which is another loope, whereby the Prophets take their light, I needed not to speake or vtter much, considering the very name of a Dreame, giueth so plaine a checke to the profession of truth; were it not that sundry persons of the wiser and more learned sort, haue sauoured (in this point) a great deale too much, of the rules and grounds of friuolous Philosophy. For who is able to excuse their ouersight, which giue no lesse credite vnto sleepe, then if it were an Oracle of truth? Beleeuing the spirits which were deiectioned with proud *Lucifer* for pride, to flicker vp and downe, like scouts that watch for our defence: And to mistake the shaddowes of the night, which last no longer then the print of our faces in a Glasse, for the tables

bles of diuine intelligence. *O homo quo te conferes? &c.* *O man,* saith Bernard, *whether wilt thou goe?* when vnder euery stone, which thou deuifest to remoue by the stratagems of thine own aspiring wit, sleeps a Scorpion? But to remoue this obiect of deepe scandall and offence, out of the Kings high way, wherein both wise men and fooles must walke alike, as the Sunne shineth both vpon the iust and vniust, so long as they continue in this world; I finde no better meane, then by battering the bulwarkes of defence, which certaine learned men have reared and erected in the fort of sleep, against the shot of providence. Thus shall we certainly driue Sathan, to giue vp one of his strongest holds, and warily rebate that edge of error, whereby the wicked seeke to scrape the marke or seale out of our foreheads, which was imprinted by the Sacrament of regeneration.

First therefore, to encounter with their greatest patron and protector *Plato*, where he dealeth most directly in the cause; wee are to note, how many sundry circumstances must concur about a dreame, according to the rules of his owne prescript, before we can assure our selues of any certaine truth by so light an image. For first, the brutish part of man must sleepe, while Reason is most busie at her worke. Then must the dyet which we take before our sleepe, be tempered and qualified in so straight a meane; as neyther it abound one ounce, to send vp fumes, nor want one dram to disable nature. And which is most hard of all, our fantasie must be, *Tanquam rasa tabula*, and absolutely free, from any print of the dayes imigation. These circumstances, ioyning & concurring in a kinde of hermony, it is not vnpossible, saith the great Philosopher, for the reasonable part of man to discover in a dreame, *οὐδὲν ἔστιν ἡμῶν ἡγενομένων ἢ οὐκ ὄντων ἢ μέλλοντων*, secrets which he neuer knew before, eyther touching matters present, past, or future. Which maketh in effect no more for this purpose, then if he should haue said, that so long as men haue alterable bodyes, and beside, such mindes as are no lesse subiect to passion and distemper, the seas are to winde and storme; it is not possible for any, *Lumine naturali*, by the light of nature, to set downe so certaine or direct a rule, concerning things to come; but the same will fayle more often then it comes to passe, and procure to those that seeme to relye thereon, ten disgraces for one fauour.

But such was *Platoes* partiality to man, as hauing made him *μικροκόσμος*, *A little world within himselfe*, imagined his plot to be disgraced altogether, vnlesse he wold picke out a providence, beside the providence of God; whereby the world & all things in the same, are ouer-ruled. By how much neerer to the truth drawes *Aristotle*, in setting downe this certaine ground, *Cognitionis modum, sequi modum rei cognoscentis*; That the limits of our knowledge must bee correspondent to the strength of the thing which doth conceine: according to that warrant of the written word: *Corpus quod corrumpitur aggrauat animam*; The body which is corruptible, maketh the soule heauy, &c. *Saint Thomas* reasons very subtilly

L

about

How many
sundry cir-
cumstances
must concur
about a dream

The partiality
of Plato on
the behalfe of
man.

about this point, and prooves, that since the reasonable soule of man hath his being, while he liueth in *Materia corporali*: so naturally it knowes and vnderstands no more, then hath *Formam in materia*, *ut probiusmodi cognosci possit*; such a forme imprinted in the matter, as by the same it may be sensibly conceiued.

Another Writer of that crew, condemneth all kindes of presuming and diuining vpon light of dreames, by this strong inference, That if sleepe were a meane to discover and reueale things to come; then by how much deeper and profounder the sleepes were (in respect the reasonable soule should bee further sequestred and estranged from the sence) by so much should the dreames and things discovered by them, be more assured. But on the other side, wee finde by manifest examples, that more weighty matters haue beene reuealed in a slumber; then (as we call it) in dead sleepe: therefore cannot dreames bee holden and accounted Oracles of Prophecie. And whereas some would make good, and fortifie this argument, by supposing such a kinde of slumber, as neyther leaueth fantasie or vnderstanding in any strength of acte; I will giue eare, when they can yeeld an instance of any such, excepting our death: In which plight I take the *Centurions* daughter to haue beene, of whom our Sauour Christ said in the Gospell; *Non mortua est, sed dormit, she is not dead, but sleepeth*. And againe, *Non est Deus mortuorum sed viuorum, He is not the God of the dead, but of the liuing*, *Mat. 22, 32*. Furthermore, to the knowledge of all things, eyther sensible or to be vnderstood, two things are required. First, *Receptio rei cognite*, The receiuing of the thing which is knowne: and then, *Iudicium de recepta*, The iudgement thereof when it is receiued. Wherevpon I gather, that albeit sequestration from the senses may be said to fortifie our faculties, in receiuing this strange kinde of propheticall intelligence; yet it hinders our ability to iudge, because saith the Philosopher, it is not possible to iudge, *Nisi resolutione facta an consonet sensibilibus*, without making first a resolution, and (as it were) a comparison whether those conceites agree with things subiect to the senses. Heereupon himselfe was forced to confesse, that it was a point aboue the pitch of our capacity, to guesse or prophecie what should chance in time to come, to those that liue as farre hence, as the Pillars of *Hercules* or *Boristhenes*.

His reasons against this kinde of diuining, are these. First, it is not granted to the wisest & best sort of men, but to the vulgar multitude; because their heads are lesse perplexed and distracted with great matters, which were, saith he, against the Maiesy of God. Secondly, for that dreames happen not onely vnto men, but vnto babes; as appeareth by their smiling in their sleepe, and beside, to beasts which are voyde of reason. And thirdly, because no certaine humor stands in fantasie, but howsoeuer it be bent, inclined, or disposed for the time; if any stronger fume arise then that from whence the light (whereby we ought to iudge) should haue taken his beame, *Non sequitur id cu-*

Dreames are not to be holden or esteemed as Oracles of Prophecie.

Luke 8, 52.

Two things required in all matters sensible, or to be vnderstood.

Arist. de diuin. per in som

Three reasons against this kinde of diuining.

us erat significatio, that followes not which before was signified. The scriptures teach, *That the sleepe of those which keepe the lawes of God and liue in his feare, shall be sweete, Pron. 3, 34,* but no word of reuelation: So saith S. Gregory, *Cogitationes sanctiores delectabiliora sequuntur somnia: More* Greg. in Iob. *delightfull dreames follow after holy thoughts and cogitations.* So Bernard Ad frat. de monte. wilheth all good men and women, to fall asleepe with a sweete meditation vpon the death and merits of Christ Iesus, that where they left, they may begin againe in the morning; but none of these went further then the peace of a good Conscience.

The ground of all this confidence in Dreames, is a certaine supposition, that the soule of man is not immortall onely, but (in a sort) let slip out of the bosome of almighty God, and from the first beginning, prompted and inspired with the knowledge of his holy will. Which Dreame, not onely men of learning haue refuted by their workes; but our selues are able to controule by generall experience. For who sees not, how long our humane reason lurketh vnder veyles of ignorance, like fire in a flint, and both encreaseth and appayreth with the state and strength of the body? For if the body be the prison, and the sences manacles and fetters of the soule; how comes it to passe, that yong infants whose sences are lesse strong then ours, who sleep much more then we, who are not ouertaken with the scouts of wanton and inordinate desires, and whose liues in purity, draw neerer to the perfect rule, not onely vnderstand much lesse then we, but (in effect) nothing? They that fauour Dreames, are wont to presse vs earnestly, to declare a reason of the difference, why the soule should not as well prognosticare and prophesie when the sences are shut vp by sleepe; as blinde men haue the deepest and most perfect memories? Whereunto I answer, that albeit men whose inward sences are not drawne away by vanities objected to the sight, according to that common Prouerbe, *Vis unita fortior;* may cause vs to retaine more stedfastly what we haue heard: yet this prooues not, that we should ayme at matters which we neuer heard, & take vpon vs to discouer future mysteries, which neuer came within the sence, much lesse in the fantasie, and least of all in our vnderstanding. Cicero, to confirme the doctrine of his Master Plato, casteth once againe about to prooue, that the Gods conferre most willingly, *Cum dormientibus, with men while they are in sleepe.* Which I will not sticke to grant, so that it may bee likewise yeelded and confessed vnto mee, that those very Gods of whom hee speaketh in that place, were *Dæmonia* Diuels, according to the sentence of the Prophet. For as the soule is alienated or estranged, cyther from the outward or the inward sences, while it resteth in the body; so by consent of all Philosophers, the first may proceede, *A somno, a vehementi passione, ab occupatione mentis, a morbo, a damone, &c.* From sleepe, vehement passion, too great trauell and agitation of the minde, from sicknesse, and from the Diuell, whom the Paynims called *Seuora, A spirit, or familiar, &c.* And if any man be so simple, as to seeke for future knowledge, by distemper of

The ground of such confidence reposed in Dreames.

That blinde men haue the deepest and most perfect memories.

The Gods conferre willingly with men in their sleepe.

the minde in this degree (whose quiet hath beene alwayes rather taken for the seate of sound conceite) let him call to minde, that *Aristotle* compares the minde to water, which if you trouble once, cannot represent any certaine shape or similitude of any thing, no more then a man that is pore-blinde, can from a farre off discernie of colours.

Against this, first it is obiected out of *Aristotle*, in the beginning of his Treatise, *De diuinatione per insomnia*, that hee would haue men neyther rashly to contemne, nor superstitiously to giue credite vnto Dreames. A notable authority, as some will iudge, to proue that there is a kinde of light by dreames; so that the same be taken as it ought, & not abused by temerity. But no man is so fit in very deede, to explicate the meaning of that place, as the Philosopher himselfe; who in that very booke, and likewise in his Bookes *De anima*, declares, that the best learned and most expert Physitions are of the minde, that heedfull obseruation of such dreames as happen to the sicke, auayle very much to the iudgement of their state, and the finding of that humour which causeth their infirmity. No man denies, but dreames giue warnings of the pride or weaknesse of all humours which infest the body (because the smallest motions that nature can put forth or offer, when the sences are tyed vp, like the barking Curs of *Cholcer*, are felt at ease) insomuch, as many in their sleepe, saith *Aristotle*, finde that sweetish taste of flegme vpon their tongue, which no man feelles by day, and if one knocke at the doore, we dreame of thunder, if one man play, we take it for a full Consort of Musicke, &c. Whereas the motions which happen and betide vs in the day, must eyther be so violent, as almost are able to put downe the sense, or else the faculties both outward and inward, are so diuersly distracted and divided by the meane of obiects entercurring too and fro; as it is most hard to settle vpon any single point, or to iudge with certainty. One dreaming on a time that by mischance hee slipped into a pit of water, whereupon forthwith the smal of his leg was turned into white Marble, deceased (within a while after) of a dropsie. Who sees not by this plaine example, that recourse of waterish humors to the weakest part, had made a certaine coldnesse and stiffenesse in the place, which the party felt more easily in sleepe, for the reason which I haue before declared? Another dreaming that hee swamme against a bloody streame, was cured of a Pleurisie. The third, that he appeared all in fire, like *Hercules furens* vpon a stage, fell the very next day into a burning Ague.

Dreames giue warnings of the pride or weaknes of all humors infesting the body

A Relation of some dreames, & what ensued afterward.

It is reported furthermore by *Diodorus Siculus*, that a *Scythian* dreaming that the great God of Physicke *Aesculapius*, had drawne the noisome humors of his body to one certaine place or head; was constrained within a while to launce a festered & most dangerous impostume of most filthy matter. Not that the dreames were causes of these maladies, but signes and tokens of the poyson, which began to moue and stirre within the veynes, and would appare the parties health, if it were not preuented in good time, with conuenient order and aduise of learning.

ning. No man can account all these things meerely future, which appeare to men of skill by the fluxe of humors, and therefore thus must Aristotle be rightly vnderstood, where he seemeth to defend the probabilities of dreames, so farre as men esteeme them signes of humors, or distempers wrought by nature in the body. Howsoever diuers now adayes, eyther vpon contempt or scrupolosity, giue small regard, for otherwise the Text of the Philosopher is cleere & euident enough, where hee setteth downe this rule or principle to be considered of all.

Nullam causam consentaneam cernere qua eueniat, id denique facit ut nullaeus sit authoritas; To see no likely reason, why the things which are prognosticated in this manner, should come to passe; is in effect as much as if wee should acknowledge that they are of no weight or authority. I marvel that none of the defenders of the truth of dreames, alledge that passage wherein melancholy men are called by the same Philosopher, *συνουεσσι*, not because their dreames are more certaine then the rest: but because their daily meditations are more generall, more firme and durable, and lesse subiect to the fumes of fancy. For euen as Gamsters which contend together oftentimes, at length obtaine the price. And there is no man, saith Cicero, *Qui toto die iaculans, aliquando non collimet*, which beating the marke all the day, striketh not the Clowt sometime. So fals it out, that melancholy mindes, *Quod multis varijsque motibus agitantur rerum futurarum euentus conijciunt et assequuntur*; because they are tossed and perplexed with many and diuers motions, they come to conjecture much, & thereby light haply sometimes vpon the guesse of a thing future.

I vouch the very text of Aristotle himselfe, the rather to deprive them of their greatest countenance, which in despite of learning & true knowledge, wrest the iudgement of their Author to the defence of their folly. Others that wade deeper in this Poole, attempt to fortifie the credite of the Paradox, by sayning and supposing that it was the purpose and the prouidence of God, to breede so streight affinity and kindred betweene one thing and another, from the first beginning of the world; as by perfect knowledge of the qualities & nature of the simples, men might giue a guesse at things to come, as tuned in one key, and one answering another with one kinde of harmony. But who can lend his eares to such vaine tales, as carry colour without weight, and sound without substance.

To dreame of the yolke of an egge importeth gold, if you list to beleue *Artemidorus*: and why so, rather then a Chicken, whereunto that yolke by course of kinde should haue bene changed? Why shold dreames of water portend troubles? If their reason be, because that Element is most subiect of all other to the winde; it should rather bring good lucke, because we see that the most happy fortunes of this life, lye most open to the stroke of emulation. I could say the like of falling of the salt, meeting with a dead corps in a morning, dreaming of fire, losse of teeth, of drowning, swinging in the ayre, walking in a Cloud, with a thousand more, which (for a time) encumber and disturbe the

Dreames may be probable, being accounted signes of humors or distempers naturally in the body.

De dinin. per Infam.

A counterfet allegation, concerning the purpose and prouidence of God, in affinity of one thing with another.

fantasie

fantasie with feare; but haue no more coherence or affinity (by nature) with those strange effects which are ascribed to the by the vulgar sort; then *Germanes* lips, that mette not by a faddom. For neyther God himselfe gaue any light of this streight lincke, when hee created both the world and vs; nor experience by tract of time hath found it out, nor knowledge of the simples by long study, hath reuealed it, nor *Paracelsus* by the distillations of his Limebecke hath approoued it.

I know that some take great aduantage for the prooofe of this conceite, vpon the words of *Ioseph* to the Butler, when he tooke in hand to expound his dreame: *Tres propagines tres ad huc dies sunt: By three branches are signified three dayes, Gen. 40, 12.* As if these simples had a kinde of kindred or consent betweene themselues. But there is no question, but the same God which inspired *Ioseph* with the gift of interpretation, as appeareth by that sentence, *Nunquid non dei est interpretatio, Commeth not interpretation from God?* conueyed the dreame into the Butlers head likewise, as a ready meane to raise & to aduance the credite of his minister. And therefore it were vaine, to leuell grounds of nature, by the gift of grace, or to make the priuiledge of some one particular, a dispensation for the craft of many. So many as are fearefull with *S. Paul*, to wade more deeply in the Poole of prouidence, then they finde the grounds of vnderstanding firme and stedfast vnder foote; may note these reasons culled out of learned Writers, for confining Dreames to that precinct, which eyther Nature in her order doth appoint, or God by warrant hath established.

Aduantage taken in this point, by *Iosephs* expounding the Butlers dreame.

Eleuen seuerall allegations, concerning the small trust to be reposed in Dreames.

First therefore we may gather by the slight forgetting of our dreams, that their print is shallow.

Secondly, no man of iudgement will make choyse of fancy for his guide, rather then aduice and mature deliberation.

Thirdly, if wee take delight in Allegories, about this point, the Poets write, that *Apollo*s Robe (whom they repute the Prince of Prophecie) was made of purple with a glosse, not of puke with a shadow.

Fourthly, whereas the Gods reueale their mysteries to those that are most godly, sober, and discrete; experience doth teach, that none dreame more then they that are vnstaide, and furthest both from rules of vertue and of moderation.

Fifthly, it is not like that God who is more pure then purity it selfe, will make our dreames the shaddowes of his ordinary grace, or put on a Maske that hath beene, is, and euer shall be, steyned with so many sinfull accidents.

Sixthly, we may not thinke that God would giue so fayre a colour, whereby men might be induced rather to depend vpon the pride of nature, which is frayle; then vpon the rule of prouidence, which is vnstable.

Seuenthly, we must be diligent in weeding vp the causes of debate and strife within the Church, as diuersity in dreames, which would

neuer

neuer haue an ende, if it were free for every prating iacke to controule the Maiestrate, vpon pretence of reuelation; which falleth out at this day in the publique Schooles and Conuenticles of the wicked Anabaptists: *Non enim dissentionis Author est Deus, sed pacis, For God is not the Author of dissention and strife, but of peace and vniity.*

God delighteth not in strife and dissention but in peace and vniity.

Eightly we see, that whereas God is truth, and inspireth men with no kinde of intelligence, sauing such as is in all points answerable to the glory of himselfe; the fantasies of sleepe with-draw mens mindes, not onely from the course of duty, but from the rule of vertue.

Ninthly, wee scorne discouery by Dreames, because there is no directory rule of distinguishing, betweene the certaine and the friuolous.

Tenthly, because God hath euer had more apt and able meanes of discouering his holy will, then by breathing on the bolster, as the stalled Epicure was wont to speake in scorne, or attending in the cabinet; we cannot value them in generall for grounds of truth, without detracting from the sacred Maiesty.

And last of all, it were a wilfull oversight to measure truth by the lyne of imagination. When Lot was so farre ouercome with the fumes of Wine and sleepe together, as he could not discern the lawlesse enterprize of his deceiued daughters; I maruaile where that *Intellectus semper agens* was, whereof Philosophers discourse so much? Or where was that diuinity *Rationalis anima*, which vnderstands it selfe, and is neuer voyde of grace and light, if we beleene olde tales to discouer mysteries? Againe, when Toby slept, why did he not foresee the danger of the Swallowes dung, which bereft him of his eye-sight? The malignaunt man and wyly Serpent Sathan, scattered his tares among the Corne in the night, and while the Weeders were at rest. The Woolfe attendeth till the Shepheard fall to sleepe, and for sloth begins to folde his armes together. Darknesse hath alwayes bene the diuels maske, in which respect, the sacred Scriptures attribute the regiment thereof to him: For as Cassandra noteth fitly in Euripides *ἡ δὲ οὐκ ὀφείλει μὴδε σέβει, A theefe is alwayes strongest and most hardy in the twilight.* We were commanded not to sleepe, in hope that God would open in a dreame, what he concealeth in a Cloud; But to watch and pray, least we might bee surprized on a sudden, Mat. 24. 44. And Christ rebuketh his Disciples for their drowfinesse before his death, Mark. 14. 37, which it is not like he would haue done at such a time, if sleepe had bene reputed for so sound an Oracle.

Gen. 19. 30.

Math. 13. 25.

Darknes is the diuels maske to worke his trecheries in.

Moreouer it is to be presumed, that if any light or ayme were to be taken by Dreames, there should bee one or other so expert by study and great diligence, in giuing the true sense and meaning of the same, that men could not erre: but our owne experience (adioynded to the manifest examples of Pharao, who saw a Dreame, *Cum nemo esset qui edisseret, When no man was able to interpret it*; of Baltazar, Nabuchodonozor, Herod, &c.) teacheth vs, that cyther wee must construe by the guesse

Gen. 41. 15.

guesse of our conceyte, or grope and blunder in the darke, therefore we deny that any light is to be taken by this meane or instrument. I know that *Pharaos Butler* called Dreames, *Præfagia futurorum*, *Prognostication of things to come*, Gen. 41, 12, but remember, that he was bewitched with the Sorcerers of Egypt. An Infidell or Pagan dreamed that all the Tents of *Madian*, were beaten flat to the ground with a barley loafe, *Judg. 7, 13*, and his fellow tolde him, that heereby was vnderstood the Sword of *Gedeon*, &c. But by what analogye betweene a loafe and a pavilion, sauing that it was the will of God to dazle and affright them with this heauy sight, to giue them light in this case to their owne confusion, and to direct his seruant *Gedeon* (of set purpose thither) to receiue encouragement and heart by the shrinking of his enemies. So that our Interpreters can deriue no warrant from a president of extraordinary grace, for the maintenance and firme support of supposed Oracles. *Trogus* and *Iustinian* thinke that *Ioseph* when hee dwelt in Egypt, was instructed in the Arte of expounding Dreames; but since we finde, that he declared what the rest could not attaine, it proues his knowledge not to come by rule, but by reuelation. For no man knowes the Father, saue the Sonne; nor the Sonne, saue the Father, and to whom the Father hath reuealed it, *Mat. 11*. And therefore they were condemned in the counsel of *Vienna*, who thought themselves able to behold the Maiesty of God, *Lumine naturali*, by the light of nature.

No maintenance for the firme support of supposed Oracles.

Ammonius his opinion of the foule, for discerning the beauty of it selfe.

2 Cor. 12, 9.

Hierom. ad Demet.

Ammonius an old Philosopher, was of the minde, as *Plutarch* writes, that after once the soul was happily discharged from the weighty clog of sinfull flesh, it might discern the beauty of it selfe; but not so long as it were plunged in a flood of humors, and not onely borrowed and deriued shadowes from the sense, but retained in it selfe the print or stampe of outward formes which it had receyued. For these cleare beames, of which he treateth, must extend and spread themselves beyond the reach of any misty Cloud, and not bee limited, confined, or restrayned to the formall obiect, whereupon the senses houer. *Affectus enim & perturbationes, &c.* For well may we moderate and bridle the lawlesse and untamed passions of our minde, saith *S. Hierome*, while wee dwell in this tabernacle of earth: but wee cannot altogether cut them off, for whatsoeuer was inflicted by the fall of *Adam*, as a punishment of sinne, remaineth, as *S. Augustine* writes, since our deliuerance from hell, by the merits of the second *Adam*, as an exercise of vertue, according to that rule of *Paul*, *Virtus in infirmitate perficitur*, *Vertue is made perfect, and as it were full summed in infirmity*: and where there is no strife, can be no conquest. O quoties ego ipse, &c. O how often hath it charced to my selfe, saith *S. Hierome*, liuing in the Wildernesse, beside all haunts of wanton games, being parched with the raging beames of the Sunne, rather giuing an edge, then full satisfaction to hunger, with dry rootes, drinking no kinde of liquor but colde water frō the Fountaine, waxing pale with abstinence, and so often as sleepe ouertooke me,

me, spreading my weake and weary bones vpon the bare and naked ground, &c. How often hath it chanced vnto me, saith he, notwithstanding all these ordinary meanes to bridle and repress the pride of flesh, *Vt mens astuaret in frigido corpore*; That appetite began to rage in my colde and wasted body. According to that text of Paul, *Videolegem aliam in membris meis*, &c. I see another law in my members, repugning against the law of my minde, Rom. 7, 23. And againe, *Non quod volo bonum, sed quod nolo malum facio*; I do not that good which I would, but that euil which I would not, &c. Therefore I my selfe with the minde, serue the law of God, but with my flesh, the law of sinne, &c. And albeit haply the outward man were mortified, saith Hierome; yet the sparkes of lust and appetite began to kindle & reuiue in such a raging sort, as I could finde no remedy, but by shedding a mayne flood of teares, and daily beating on my breast, with prayers vnto God (the searcher of mans heart and reynes) till at the length, my God rebuking all the stormy windes and billowes of concupiscence, a milde and quiet calme returned.

Man with his minde serues the law of God, but with his flesh the law of sinne.

Now let vs gesse how dangerously the sandy buildings of our vnperfect workes are like to be shaken in this life, and how vnlike it is, that heauenly wisdom should lodge or harbour in our wanton minds, when blessed Ierome, who scant left any matter whereupon concupiscence might feed, was not free from the battery. Might it not seeme very strange, that men should build vpon the shaddowes of a dreame, which eyther leaues no print at all, or such a one as remaines no longer then that of an Arrow in the ayre, of a Whale vpon a quicke sand, or of a Shippe in the water, when our waking cogitations are so diuers, flight & mutable, as almost euery moment representeth a new liking? Besides, we cannot reade that euer any man of wit or iudgment, durst attempt to set vp the rest of any famous enterprize, vpon the resolution of a dreame: which prooues, that it neyther carries weight nor certainty. For God would not haue his discoueries set foorth, with a pensill of pretence in a ground of fancy; but engrauen in tables of white Marble, with a point of a Diamond.

Heauenly wisdom cannot haue any harbouring in wanton mindes

Again, though some things should fall out according to the light which we descry by dreames; who can determine that this knowledge rather comes by natiue or inspired vertue, then by chance? Or if by vertue, yet since our bad Angell is more often busie with vs in a dream then our good, as appeareth by the manifold illusions which deceiue vs mightily in our sleepe (sometimes causing hope without reward, & sometimes feare without offence) who can deliuer any certaine note or marke, whereby we may be sure (at all times) to distinguish one frō another? For *Sathan can transforme himselfe into the figure of an Angell*, 2 Cor. 11, 14. Beside, their ambiguity is such, as I belecue with Cicero, this gift to be but *Hominum acumen coniecturas huc atque illuc ducentium*, The pregnant quicknesse and sharpnesse of mens wits, applying, shifiting, and transposing their coniectures off and on, vpon the least resemblance or similitude. For prooffe heereof, it shall not be beside the purpose,

No knowledge by natiue or inspired vertue, but by chance onely.

to examine certaine of the rarest and most probable, that are recorded in the Stories.

Of two men
that dreamed
in one instant,
and the one
kind of dream

Two men that should contend in gaming at *Olimpus*, dreamed (as it fell out) in one instant, that they were drawne by foure swift Courfers in a Chariot: whereupon they both repayred to a Prophet of their owne acquaintance, for some light before hand, what their luck should be in tryal of the wager. The Prophet craftily considering, that euen as of two contradictory propositions, it is not possible that both should be true, no more was it that both these runners should haue good successe; thought best to make his profit of them both, by the cunning of his owne deuice and slye shift in answering, till prooffe might affoord him so much credite by the gaine of one, as disgrace by the damage of another. To the first therefore he gaue great encouragement, to hope & comfort that he should preuaile, because foure horses representing (in a figure) the Teame of *Phabus*, could not but import assured victory. The second he discouraged with feare, because albeit foure horses ranne before, yet himselfe was last of all, which imported that he should be cast behinde, and forgoe the wager.

Contraries
of Interpreters
concerning
dreaming of
an Eagle.

One tolde *Vitellius*, that the circles which appeared in a running streame like Crowns, were abodes of Empire, others put in a counterplea, that because those circles rose in water, which by nature is vnsteddy & vn Timer; eyther this good fortune should not chance at all, or thogh it did, yet should it not be durable. One dreaming ouer night, before he should run at *Olimpus*, that he was an Eagle, met with one Interpreter, who concluded hereupon, that because an Eagle was the Prince & Leader of all Birds, he should preuaile. Another tooke not so great hold vpon the quality and kinde of the Bird, which shewes a courage to attempt, as of his place in comming after all the flocke; which declares a kinde of heavy mettle, with want of agility. A certaine woman very desirous to bring forth a child, dreamed in a night, that her womb was sealed by the Gods; whereupon, as one affrighted very sore with this heavy signe, she repaired to the Prophets for their opinions in the matter. Some held, that by the seale, a secret let, impediment, and barre in nature was implied, so that it was not possible for her to conceiue: but other Doctors were of the minde, that she had conceyued & was sped already before the dreame, because the manner is not to make store of a shadow, nor to seale any thing that is voyd or empty.

A dreame of
great hope, al-
tered to the
quite contrary

Hamilcar at the sledge of *Syracusa*, dreamed that the next night after he should sup within the Towne, as in very deed he did; though not as a Prince, which he beleeued, but as a prisoner, which was furthest from his imagination. In like sort, *Hannibal* before the breach of league and ouerture of warre with *Rome*, supposed in his sleepe, that in a generall assembly of all the Gods (wherat himself was present as he thoght) one was appointed (by the rest) to guide him in this enterprize; which empty shadow breathed so great spirit and courage into the man, as he neuer ceased to picke quarrels, and to nourish hatred betweene those

States,

States, till God (who is the soundest and sincerest Iudge of equity) deprived him both of life and honour. And therefore was it well saide by *Salomon, Pro. 26, 21. Sicut carbonem ad prunas & ligna ad ignem, sit homo iracundus suscitatur rixas.* A certaine man called *Eudemus*, being warranted by diuers of the best Expositors of Dreames, during the time of his exile, that after five yeares he should returne home to his native soyle with great honour, dyed at the five yeares ende in *Syracusa*. Where with the Doctors being greatly moued and amazed on the suddaine, could deuise no better shift to rid themselues out of this brake, and withall to support the credite of their faculty, then by distinguishing betweene the manner of returns: for as well may they be said, *Redire ad terram propriam*, which resolue into dust and ashes, from whence all flesh doth come by course of kinde; as they that are restored to their native Country. *Vt enim mens cuiusque is est quisque, For as the minde of every man is, such is himselfe.* And as for this clot of earth, which wee reueest so carefully, with the colours and disguised plumes of pride; it hath done, doth, and euer shall resolue to nothing.

A banished man deceived in his expectation of returning home to his own country.

As a mans minde is, such is himselfe.

A Cittizen of *Rome*, at such time as that pollicy was at the cheefest height, eyther dreamed in deed, or rather faigned (as I think) to dream, that vnlesse the wals of the City were repayred with some diligence, the Towne would bee brought (ere it were long) into great ieopardy. And no meruaile, since the walles of any Towne of war are esteemed as the strongest guard, & *Rome* wanted not great enemies, which were both vigilant and desirous to spye light at a narrow loope, & to make their profite of their neighbors negligence. Wherefore, I cannot otherwise conceiue, but that some cunning fellow, finding the Magistrates too carelesse of the publike state, & too much addicted to their priuate gaine; vnder the maske of a dreaming Oracle, gaue warning to the counsell, of their careles ouersight in matters of most moment. Againe, who dare giue assured trust or faith to dreames, when they that eyther value or esteeme them best, or take vpon them to be sharpest in expounding their most intricate and darke conceites, are glad to draw their gesses not from the signes themselues, but from their contraries, as if a man would take blacke for white, or learne the way to *Barwicke*, by counting the miles to *Douer*? For though the straiteest rule be *Index obliqui*, as Philosophers do teach, it is by measure and relation, not by forewarning or discouery, for God vseth not to reueale his secret purposes in so strange a manner. It is no parcel of his meaning, that wheresoeuer any of his Prophets warrant & affirme, we should cauil and deny, for this engine were able (of it selfe alone) to shake the frame of all the Scriptures. It is certaine, that the Prophets set this skrene, to shadow their absurd & wilfull lyes, for if the thing it selfe, in such sort as it is affirmed, take effect; then Dreames must be reputed Oracles, in respect of their owne weight. If not the thing it selfe, but the direct and expresse contrary thereof chance to come to passe; dreames notwithstanding, must be holden & beleueed to be true by obseruation, so that

Who dare repose any trust in dreames, when their expositions are deriued from their contraries.

by what glade, or to what thicke soeuer the foolish Woodcockes take their flight; the diuell hath eyther a cockshoote ready, or a sprindge, or a bow to meete with them.

Dreames arise
fro the nights
distemper, or
the daies ima-
gination.

Last of all, it is most euident to all men that take hold or ayme by Dreames, that (for the most part) eyther they flow from the nights distemper, or the dayes imagination. For as we see, that Bardges which are forced by the strength of Oares, haue a kinde of gate or swing whe the stroke doth cease; so mindes which are sore laboured and tyred with deuce and trauerse of the braine by day, retaine a certain stampe and deepe impression thereof, which is presented, *Per vim intellectus, by the force of vnderstanding in a slumber.* And as it is not in all points the same, because the fantasie will haue a flourish in those matters vpon which it taketh hold: so notwithstanding it auaieth not one iote the lesse, but sometime (by chance) the more to the finding out of truth, because the reasons whereupon we settle and resolute, at the time of our committing of our selues to rest, are in the morning as they were. And whatsoeuer riseth in the meane time by surcharge, discourse or agitation of the brayne; may be taken or refused when wee wake againe, so farre as eyther it dissenteth, or accordeth with the grounds of reason.

Reasons wher-
on we settle &
resolute at our
lying downe
to rest.

Mat. 27, 19.

Thus *Pilates* Wife was tormented in her sleepe, by reason of her musing and reuoluing in the day time (as some gather) with her selfe, how greuously the plagues of God would light vpon her husband & her house, for giuing sentence against that holy Lambe; who in respect himselfe was altogether voyde and free from sinne, was fittest of all other to be offered, as a full, sufficient and most acceptable sacrifice for the sinnes of all the world, not of the *Iewes* onely. I am not ignorant that others deriue this Dreame of *Pilates* Wife, from an inspiration of God, &c. Against which sense, although my meaning be not to repugne or strine, because it may be taken diuersly without offence; yet (for mine owne part) I chuse rather to arraigne her at the barre of nature in this case, by light wherof she discovered the sincerity of Christ, then to agnise her as a vessell, or an instrument of extraordinary grace, considering for any thing I reade, she was no member of the Church, nor accounted of in any sort among the godly. Beside, the very phrase it selfe, wherby the matter is expressed in *S. Matthew*, *ἡ γυναὶς μου μενεσσομένη*, &c. *I haue suffered many things this day in my sleepe for him*, implies a kinde of relation, *Ad passium intellectum*, which consisteth as wee know, *In meris naturalibus*. But as I saide, I will not stand vpon the tearme, because both senses may be warranted by reason, and according to that warning of the Prophet, *In cubilibus vestris compungimini*. In like sort, that wicked *Iezabell Dominica*, the wife of *Valens*, dreamed that God tooke away her onely sonne in the state of infancy, for a punishment of her despightfull dealing against *S. Basill*, that good Bishop and most holy Confessor. *Iosephus* writes, that after *Herod* had vniustly made away his wife *Mariamna* (whose title was much better to the regiment

The Authors
opinion, con-
cerning the
Dreame of
Pilates wife.

Psal. 4, 5.

Socrat. hist.
lib. 4. cap. 21.

Ioseph. Antiq.
Iud.

regiment of *Palestine* in very deed, then his) she seemed (euery night) to trouble and wake him out of sleepe; so great is the feare & horror of a bleeding conscience.

I knew my selfe a man, and so did diuers other liuing at this day (which will auow the matter to be true) who hauing beene a wicked and suborned instrument, to bring an innocent, a noble and a louing Master to his ende, repayred to a sonne of his more then twenty years after, for pardon of this fault, alleading that the father of that person his olde Master, pinched and tormented him by night in such a wreakfull sort, as he could take no rest nor ease at any time. The party besought God to pardon him, adioyning only this aduice in charity, that he would seeke by counsel of some good learned man, to slake the furnace of a guilty conscience, which sent vp these frights and fumes of melancholy fancies to his head. For as the soule of him whom he accused wrongfully, was in the hand of God, and free from all distempers or displeasures that belong to flesh; so God reserued store of mercy for repentant mindes, and would not turne his face from any sinner, that beleeuing with a constant and assured hope, to be both heard and eased in the name and by the merits of his onely sonne, repayred to the Throne of mercy. No man can deny but this aduise was good, and such as might haue called home a wastful childe, that were not too farre spent and past all grace; but as the staine of bloud will neuer out of lawne, so doubtlesse that guilty spirit which enforced *Caine* to rore out after he had murdered his brother *Abell*, *Gen. 4, 13. Maior est iniquitas mea, &c. Mine iniquity is greater then it may be pardoned*: That draue *Lamech* to confesse that he had slaine a man, *but in Vulnus suum, to the wounding of himselfe, Gen. 4, 23*, That vrged *Iudas* to acknowledge the due punishment of betraying guiltlesse bloud, *Mat. 27, 4*, bereft this wicked Caytiffe likewise of his wits, in which vnfortunate and heauy plight, I am informed credibly that he deceased. Whereupon we may gather, that though God be mercifull and slow to punish, waiting and attending daily for amendment of our liues; yet is hee iust in plucking vp the rootes of falshood and iniquity.

God is iust in plucking vp falshood and iniquity by the rootes.

I need not blot my paper with confuting their conceites, which thinke that Angels and spirits in our sleepe, suggest a certaine kinde of knowledge touching things to come; as *Socrates* his *δαιμων*, is saide to haue deliuered great warnings of the perils which befell him afterward. These are but veyles of mis-beleefe, and shaddowes of hypocrisie; for eyther this intelligence comes from our good Angel, as they call him, or our bad: if from the good, it is a reuelation by the suffrance and will of God; and therefore not to bee comprized within limits of an ordinary dreame: If from the bad, a dangerous illusion to bewitch our soules, and therefore to bee shunned as the bayte of a deuouring enemy. The blessed Angels are *ἀγγελοι πνευματα* *Ministring spirits, or spirits sent to minister for them, which shall receiue the inheritance of saluation, Heb. 1, 14*, and no further priuy to the secret purposes of God,

Of knowledge suggested in sleepe concerning things to come.

Dreams bring
not one & the
same effect to
diuers persons,
different in
quality.

Things prog-
nosticated fall
out (by chance)
to be some-
times true.

The reason
why dreames
are accounted
to be vanities.

God, as appeareth by the bookes of *Esdras*, then it pleaseth him to reueale by fauour. But touching this, I wish the Reader to obserue what shall be noted & discoursed hereafter, when I come to the point of diuining by Familiars. In the meane time we may learne that since neyther any dreame bringeth one and the selfe-same effect to diuers persons that are different in quality, as appeareth by the difference which *Chalcas* in *Homer* putteth betweene the dreame of *Agamemnon* and a priuate person (though the Scriptures set downe none at all betweene *Pharao* and *Ioseph*) nor to the selfe-same persons at all times, if their qualities or humors be distempered: it might be taken for a very grosse and sencelesse ouersight, to iustifie the follies of a number, by particular euents of some. For *Plutarch* himselfe, one of the best Philosophers of the Pagan Schoole, cannot deny, *Sensus falli animam somniare*, That the soule it selfe doth dreame, by reason of the fleshly tabernacle wherein it dwels, and that the senses are deceined. Faine would wee creepe into the prouidence of God, by stratagems of wit, but it will not be, for the bounds and limits of mans possibility, were set before his substance was created. And albeit all expositors of dreames abuse, yet is it truely found by *Cicero*, *Non tantam esse illorum infelicitatem, &c.* That their lucke is not so bad, but that (sometime) the thing which they prognosticate fals out by chance, which may suffize to dazle bleared eyes, regarding onely to error, the word, not the prooffe, the fortune, not the reason.

Note therefore first that God forbiddeth vs, *Deut. 13, 3, Audire verba prophetae aut somniatoris*, To listen to the words of a Prophet or a Dreamer, whose trade was euer odious among the true professors of religion, as appeareth by the scornfull kinde of speech, which *Iosephs* brethren vsed at his first comming into the field, *Ecce somniator venit*, Behold the Dreamer commeth, *Gen. 37, 19*, albeit God wrought otherwise in him, then in our Interpreters of dreames, which made olde *Iacob* secretly to muse and pause vpon the matter, *Gen. 37, 11*. Secondly, that the Preacher marshalleth and placeth dreames, *Inter malefacientium vanitates*, Among the vanities of euill doers, *Eccle. 34, 34*. And if any man require a reason, why they should be counted vanities, let the Prophet *Esay* resolute him in this matter, *For a man that is hungry, dreames and eates*, saith he, *Cum autem experges factus fuerit vacua est anima eius*, but when he wakes againe, his soule remaines vnsatisfied, *Esay 29, 8*. Whereunto we may likewise referre that passage of the Psalme, *Dormierunt somnum viri diuitiarum, & nihil inuenerunt in manibus suis*, The men of riches slept their sleepe, and found nothing in their hands, &c. *Psal. 75, 9*. Therefore hearken not vnto your Dreamers, saith *Jeremy*, which warrant you from bondage vnder the King of *Babilon*, *Ier. 27, 6*. And why shall we not so much as heare them? *Quia mendacium prophetant vobis vilonge vos faciant a terra vestra, & eijciant vos & pereatis*: Because they prophesie nothing else to you but lyes, that they may driue you far from your owne land, and cast you forth to perish. He girdeth at them in another place,

place, which cryed out *Somniaui, somniaui*, *Ier. 23, 25*, which is confirmed likewise by the obseruation of the Prophet *Zachary, chap. 10, 2. Somniores loquutos esse frustra, & vane consolatos esse*, That the Dreamers both spake to no purpose, and deliuered vaine comforts to their Creditors. Againe, Let him that hath a Dreame, saith *Jeremy*, recount a Dreame, and him that hath my word, deliuer it, *Ier. 23, 28. Quid paleis ad triticum? what hath Chaffe to do with perfect and pure wheate?* Which opposition of Dreames against the word of God, *Ex professo & diametro*, implies no lesse, then that both cannot accord and agree together. For marke by how much we are richer, after starting out of a golden Dreame, by so much are we wiser and more prouident, by shaddowes represented in a slumber. We may be sure, that God would neuer haue forbidden Dreames in these flat words, *Leuit. 19, 6. Non obseruabitis somnia*, if there had beene any such foresight by them, as standeth vs vpon to proue, before wee begin to practise. Wherefore although the vile *Messalian* hereticks gaue themselves wholly to sloth and idlenesse, as *Theodoret* reports, *Ipsa somniorum visa prophetias nominantes*, Tearing the very shaddowes and images of Dreames, by the name of *Prophecies*. Though the Priests of *Lacedemon* had an vse to commit themselves to rest in the Temple of *Pasithea*, when they were desirous to discouer things to come: yet since we finde, that not onely Scriptures for our assurance, as I saide before, but positive and ciuill lawes, for common order & tranquility, haue set a punishment by death vpon their heads, which professe the knowledge of expounding Dreams; since we finde the fruites more bitter then *Colliquintida*, beside the follies and abuses which are infinite: the surest course is, not to value sitting shaddowes, more then reason would, which come with a slumber, and depart with a fancy. The parents which engender them, are vnstable thoughts, their nurse idlenesse, their pasture vaine desire, their scope disorder, their interpreter presumption, their reward emptinesse, their light vncertainty: and generally to conclude with *S. Ambrose, Initium sine prudentia, finis cum penitentia*, Their beginning without discretion, and their ende with repentance.

Riches are not gotten by golden dreames, nor wisdom by shaddowes in slumbers.

Theod. hist. lib. 4. cap. 10. Leuit. 19, 6.

C. de Malef. et Matth.

The birth, parents, & kindred of dreams.

I doubt not, but some diligent Collector in these matters, will object the Dreames of *Ioseph, Pharao, Nabuchodonozor, &c.* Which are esteemed in the word of God as Oracles. Whereunto mine answer is, that though we should affoord a greater credite to the Dreams of that age, wherein we were assured from the mouth of God himselfe, that he would reueale his secret purposes by Dreames; it maketh nothing for the wilfull blindness of this time, wherein we hold, as *S. Peter* sayes, *2 Pet. 1, 19. Firmiorem sermonem propheticum, &c.* The propheticall word more sure in attending, whereunto we do well, as to a candle shining in a darke place, vntill the day draw nye, and the day starre arise in our hearts, &c. The Fathers were all vnder the Cloud, *1 Cor. 10, 1, our tabernacle is in the Sunne, Psal. 18, 5.* A veyle was drawne before their eyes, we may discerne in a plainer manner. All these things chanced to them

Numb. 12, 6.

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in a figure, but they are written to our reproofe, upon whom the endes of the world are come, 1 Cor. 10, 11. The law had but a shadow of good things to come, Hebr. 10, 1, not the very images, &c. Whereas Christ hath not onely engaged himselfe in a figure by his word to vs; but left his holy spirit, Esay 59, 21, for the better finding out of the true sence thereof, which shall remaine with vs for euer, Iohn 14, 16. If we list to decide this matter by most euident effects, we may note, that all the dreames which Ioseph, Daniel, &c. tooke in hand to construe and interpret, were so certainly and infallible true, *Vt narrantes somnia, audirent quicquid postea rei probauit euentus*; As all men that repayed to them for interpretation, were sure to heare as much before the matters came to passe, as the sequell made good afterward. Whereas the iudgements which are giuen of ours, are wilde, vncertaine, empty, false and dangerous; we may therefore now adayes as lawfully goe range the fieldes, and seeke for God in a burning bush, a flame, an Arke, a Tabernacle, a Cloud, a Cherubin, or in the forme of an Angell, &c. as in a dreame, because those figures florished about one time, bare one date, and made one ende together.

Concerning
the iudgments
which are gi-
uen in these
dayes of
dreames.

Hiero. cont.
Lucifer.

God might as well appeare to vs by dreames, as he did to them; but I haue laide downe reasons, why his will (in this case) is not answerable to his power; and therefore as S. Ierome writeth truely, touching another point, *Singularum prouilegia legem efficere non possunt*, The priuiledges of singular and speciall persons, makes no common rule for all men in generall. If any man attempt to shake or infringe this answer, by alledging the dreams of Peter, Paul, &c. at the first erecting of the church of Christ; he must be taught, that though God thought it requisite to water tender plants (like a skilfull husbandman) with drops of extraordinary grace; yet after they began to settle, & to spread their rootes in a fruitfull ground, this course of watering was no longer thought to be conuenient. The gift of dreaming truely, or expounding dreams, as well as that of myracles, is Milke, which S. Paul gaue onely to the little ones, 1 Cor. 3, 2. as he writes himselfe, because they could not as yet. But now the Church of Christ, which daily groweth vp, as the same Apostle writes, *In virum perfectum, in mensuram aetatis plenitudinis Christi*, Toward the state of a perfect man, into the measure of the age of the fulnesse of Christ, Ephe. 4, 13, is weaned from such store of helpes, and they that cease not still to call for water, or to cry for pappe, are eyther childish, or vnprofitable. *Generatio mala & adultera signum quarit, &c. Mat. 12, 39.* The wicked and adulterous generation enquireth after signes, but none other shall bee giuen vnto it, then the signe of the Prophet Ionas. Wherefore I will conclude with the words of our Sauour Christ to S. Thomas, *Beati qui non viderunt et crediderunt*; Blessed are they which haue not seene, and yet haue beleued, Iohn 20, 29.

This large discourse of Dreames, wherein I haue proceeded further then I meant, to satisfie the friuolous and vayne conceites of persons that are blinded and abused by the same, may formally bee knit vp in

one

one word or two. For as wee muſt commend the iudgement that is drawne from dreames, *as ſome of the ancients*, as from ſignes or tokens, to declare the good temper or diſtemper of the body (which is as much as eyther phyſicke will require, or reaſon can allow) ſo neyther doth the Canon of Gods holy word, nor our own diſcretion beleue, obſerue or hold them to be *cana*, that is, *Causes or diſcoveries of things to come*, conſidering they haue not in Philoſophy, *Rationem cauſæ et effecti*, nor any warrant doth appeare in ſound Diuinity, why men (that are awake and exerciſe their wits) ſhould bee ruled by the whiſking ſhaddowes of imagination. The third kinde, which ſome call *συναισθηματα*, proceeding onely from the ſurſet of the body, or deepe impreſſions of the day, no wiſe man will regard, becauſe as we reade in Cyrill, there is ſcant one of them, *In quo non ſit uel perturbatio, uel pollutio*: and therefore I will as ſlightly paſſe them ouer.

The iudgment
deriued from
Dreames, like
ſignes and to-
kens of good
or ill temper
in the body.

CHAP. IX.

Of that kinde of Propheſie, aſcribed in elder times to Oracles, differing from them in number and kinde, formerly conſuted.



Now come we to that kind of Propheſie, which was aſcribed (in old time) to Oracles, differing not onely in number, but in kinde alſo, from euery one of theſe which haue bene answered before, in diſcourſe vpon this matter. For although the *Paynims* thought that the reaſonable ſoule of man conteyned in it ſelfe, a ſecret gift or ſparke of poſſibility, to diuine of things to come: yet did they thinke withall, that this light of nature was ſo dim and duſkiſh of it ſelfe, as till it were reuiued and ſtirred vp with a ſubtile winde or vapour, riſing from the quality and vertue of the ſoyle, it helped and auayled nothing. Whereupon they leuied their rousing geſſes in this manner, that mans reaſon ſhould be like an eye to iudge, the vapour as a lampe to light and direct that eye, and the Sunne, that is, *Apollo* (whom the *Paynims* honoured as the Prince of Propheſies) muſt eleuate and draw the vapour from the Center to the ſight, and therewithall enable perſons that are qualified and inſpired in this order, to the gift of diuination.

How men
were to bee
qualified and
inſpired with
the gift of di-
uination.

Now to preuent an inconuenience that might ariſe, becauſe it is not like that any vapor can aſcend out of ſo groſſe an element as earth, without ſome filthy mixture of foule matter, rather to diminith, then increaſe or multiply the proper forces of the minde; they ſet the ſpirits of the ayre (which flicker round about the world) like laborers, to refine and purge, to digeſt and qualifie, to diſpoſe & diſtribute the piercing windes into the mindes of men, according to their ſeueral capacities. For ſtrongeſt meates are moſt vnwholeſome for the weakeſt appetite, the ſhallow waters cannot beare a Veſſell of great freight,

N

neyther

neither doth any wiſe man charge his head with any greater burthen, then by nature it is made to carry.

Plut. de Orac.

Thucid. lib. 2.

Furthermore, they thought that no kinde of liquor, how pure or ſweete ſoeuer, ſauing of the riuer *Cidnus* onely, was able or of force, to ſcoure the ſacrificing knife, which was conſecrated to *Apollos* yſe. No water but the Riuer *Alpheus*, could temper the white plaſter, vvhere- with his Altar was repaired. No fountaine but the Conduite of nine pipes at *Athens* (as I gueſſe in fauour of the Muſes) might be ſerued at ſolemnities of marriages, &c. And thereuppon concluded with like probability, that certaine ſoyles by natiue vertue, might ſend vp priuie winds and ſpirits, whereby men (of ſutable and correſpondent quali- ties, with ſmall endeouour) might attaine to Propheſie.

De diuin. lib. 2

Many haue bene ſtirred vp with groues and woodes, ſome vvith ſprings and hils: and I beleue vndoubtedly, ſaierth *Cicero*, *Anbelitus quosdam fuiſſe terram, quibus inflat a mentes Oracula ſunderem*, That cer- taine exhalations or vapours roſe out of the ground, whereby mindes being inſpired, or rather blowne and puffe d vp, gaue out thoſe Oracles. So that, by the iudgement of this Author (who tooke ayme by *Platoes* ouer- ſight) we finde both what vncertaine holde thoſe Oracles and Idolles had, which abuſed and bewitched all the world with lies: and withal, that *Cicero* confeſſeth truly in another place, *Nil tam absurdum eſſe, quod non dicatur ab aliquo Philoſophorum*, In which reſpect, *Saint Paul* aduiſeth vs (as I conceiue) *That wee be not ouer-taken nor deceived by Philoſophy*, Col. 2, 8.

Earthly dwell- ings depreſſe & keep down our vnderſtan- dings.

Theſe are the reaſons vpon which the frames of Oracles are built, but with ſuch tickle hold, as they cannot keepe our paper ſhot, much leſſe endure the Cannon of the Scripture. For, if it be moſt true, which is recorded in the booke of Wiſedome, *That an earthly dwelling holdeth downe and depreſſeth our vnderſtanding*, and not onely the rules of Phi- loſophers aſcribe the fineſt wits to bodies that participate of the fineſt Elements, as ayre and fire: then *S. Paul* himſelfe exhorteth vs; *Qua ſurſum ſunt ſapere, non qua ſuper terram: To fixe our meditations vpon things that are aboue, and not vpon the grounds*, Col. 3, 2. Who can be- leue, that any vapour riſing from the ſoile which was accuſed by the mouth of God himſelfe, Gen. 3. and commanded to bring forth nothing elſe but thornes and thiſtles, further then it ſhould bee forced by the ſweate of browes; ſhould make our ſenſe more perfect or diuine, to gueſſe at myſteries, which are as farre diuided from our preſent view, as the Eaſt from the Weſt, or as *Adam* from *Antichriſt*.

Diuinitie is as hardly drawn from clods of ſand, as Maieſty from wan- tonneſſe.

Cotta propoundeth this Dilemma, to the Collectors of *Apollos* offer- ring, *Si Deus eſt, cur ſe in terram abdidit? If hee be God, what cauſe hath he to ſhroud himſelfe wihin the bowels of the earth?* As if hee tooke it for as difficult a matter, to draw diuinity from clottes of ſand, as maieſtie of wantonneſſe. Now that the Iſland *Delphos*, whereas *Apollos* Idoll was adored with exceeding reuerence, was inſpired in this maner, *Plu- tarch* holdeth for a principle, and I diſprooue with more ſound autho- rity.

riety. For, if this doctrine might bee prooued true, the Plough men which beſtow their time in manuring, earing, and turning vpp the ground: ſhould bee more Prophetically then the Priſtes themſelues, which were a great abſurdity.

Againe, that Iſland could neuer haue brought forth ſo many fooles, as made the world to ſmile, while the Prophets of the true and onely wiſe God indeede, lurked in the ſolitary groues, and vnder ſhrubbes of Iuniper. Notwithſtanding, hence the Fable ſprang (as I ſuppoſe) of the firſt Prophet, found by chance in an olde vault in *Hertruria*, without knowledge either of his name, his dwelling, or the mean that conueyed him thither. Not vnlike the fooliſh dreame of *Newbrigenſis*, a Countrey-man and Writer of our owne, concerning two young Children, brought to *Wolpit* in *Suffolke* with an Eaſterne winde, without ſo much as any glimpse of probability.

Some ſeek to pull and hale in *Aristotle*, to the defence of this ſuppoſed vertue by the ſoyle, becauſe he writeth in one booke, That richer Mettals, ſtronger Steele, fairer Women, and more actiue Men, are bred in one ſoyle, then another, &c. As though there were not greater reaſon for ſuch bodies, as are onely framed and congealed of the ſubſtance of the ſoyle it ſelfe, to participate with qualities thereof: then for the reaſonable ſoule, which *Aristotle* himſelfe calleth *ἐντελεχίαν*, *De Anim. l. 3.* that is, a kinde of *Quinteſſence* or perfection, becauſe it hath not *Principium commutationis in ſe*, Any beginning of alteration in it ſelfe, to borrow any weake contagion, or taint from earth, which (as I noted before) is by manifold degrees the groſſeſt Element. *Qui terrenum habent fundamentum, conſumentur tinea.* They that haue an earthly foundation, ſhall be conſumed by the moth, *Iob 4, 19.* And againe, The firſt man of earth, earthly; the ſecond man of heauen, heauenly, *1 Cor. 15, 47.* Such as is the earthly, ſuch alſo are the earthly; and ſuch as are the heauenly, ſuch alſo are the heauenly: but the Spirit breatheth where he will, and thou heareſt his voyce, but knoweſt not when he cometh, nor whether he goeth, ſo is euery one which is borne of the Spirit, &c. For that which is borne of the fleſh is fleſh, and that which is borne of the Spirit is Spirit, *Iohn 3.* In reſpect whereof, He that is not borne againe, cannot enter into the kingdome of God, &c. Becauſe we are conceived and born in ſin, and till we be incorporate into the body of the ſpouſe by Chriſt, by the Miniſtery of his word and Sacraments, the wrath of God remaineth on all the ſonnes of Adam.

Now, whereas ſome Philoſophers, more ſenſible and leſſe wilfull then the reſt, demanded, by what meanes it could be brought to paſſe, that the Iſle of *Delphos*, remaining ſtill in ſubſtance, ſituation, & quality, the ſame that it was wont to be: could notwithstanding bee depriued of this grace and gift of breathing out and affording Oracles, if the windy vapour which aſcended from the ſoyle, were any parcell of the proper and true cauſe thereof? Their Proctors answered, that as we ſee before our eyes by daily prooſe, *Quoſdam annes exaruiſſe, & in alium*

Why the Iſle of *Delphos*, ceaſed from deliuering Oracles, it being ſtill the ſame in ſubſtance, &c.

curſum deflexos, That certaine riuers were exhausted, and diuerted to another courſe: ſo likewise the Spirite, which inspired the cheefe Propheſſe, might well enough be ſilent for a time, and yet reuiue againe by reuolution.

But who ſees not, how looſely theſe extreames are tyed together? For, as I will confeſſe, that things which are may change; ſo cannot they conclude vpon this grant, that things which neither are, nor euer were exiſtent (otherwiſe then by error and groſſe miſconceite) can choppe or change, deceiue, or dally; periſh and reuiue, without a reaſon.

Things which
are may chage
and alter.

Againe, the Riuers are compounded of the corruptible Elements; and therefore ſubiect to the tearmes of locall alteration: whereas the true and euerlaſting God (by whom all Prophets muſt bee prompted and inspired, that will purchaſe credite by their gift) as hee teacheth by the Prophet *Malachy*, *Mal. 3. 6. Non mutatur, is not altered.* *Demetrius* an olde Philoſopher, hath found a finer ſhift to ward this blow, ſuppoſing, that the ſpirits which attended vpon Oracles, waxing wearie of the friuolous and impertinent demandes, which were propounded daily by the trauellers that repaired thither: at the length, for very ſhame, and deteſtation of the peoples importunity, retyred from the Temple. As though men ſinned not as greeuouſly before, while Oracles vvere in their ruffe, and the cup of Infidelity, being filled vp to the very brim, caſt vp ſo foule a ſtinke into the noſtrils of the God of hoſtes: as almoſt nothing could be added or augmented, by the wickedneſſe which ſucceeded afterward. And touching friuolous demands, we may be ſure, *Apollo* would haue ſooner puniſhed the want of due regarde vnto the place and reuerence in men; then haue abidden the diſgrace & eccliſhing of his owne diuinity. It may be very well, and I beleue alſo, that the diuell bluſhing at his owne abuſe, and fearing leaſt the people wold (in time) wax wearie of ſo many ſhifts and ſutes of lies, remoued with his bag and baggage to ſome other place, where the world was not ſo well acquainted with his treachery.

The diuel bluſhing
at his owne abuſe,
fled away to a
place wher his
knauerie was
leſſe knowne.

Cleombrotus, as I read in *Plutarch*, ſeeking rather to cut, then to vnloofe this knot, referres himſelfe to the report of a certaine ſauadge or wilde man, vvho hauing ſpent the moſt part of his time among the Furies and Satyres of the wood, tooke vpon him to aſſure the world (albeit *Apollo* ſeemed ſpeechleſſe, and forbare to deliuer Oracles & answers as he was wont :) yet he was not depriued of his gift, becauſe the ſame vvvas onely ſequeſtered, in the keeping of a Goddeſſe for a time: after the date whereof, *Apollo* ſhould recouer credite with encrease, and the giſte ſhould be reſtored by the Deſtinies. Belike this Goddeſſe had enioyned ſequeſtration, as a kinde of pennance, for his wanton loue with *Daphne*, or with ſome other Nympe. So groſſe (in thoſe dayes) was the peoples ignorance, either for that God had blinded their eyes vvith a myſt of couetous deſire, as they vvould doubt of nothing that tended to their benefite, or in reſpect, the riſing Sun appeared not as yet, which ſhould

The groſſe ignorance
of the people in thoſe
deceiuing dayes

ſhould diſperple and cleere vp the clouds of infidelity.

Onely *Cicero*, being neither confident enough, to giue checke to lyes and fond reports, nor able to find out a better and more likely reaſon, of the ſilence and ſurceaſing of *Apollos* Oracles, confeſſeth vwillingly the thing it ſelfe, but leaues the cauſe to be debated at more leiſure. Another of that crew, was not aſhamed to giue out, that as the greateſt Oracle of all *Baotia* gaue ouer ſpeaking, at the comming of a cruell Dragon to that place; ſo was it not vnlike, but *Apollo* finding himſelfe forced and conſtrained, by the deſolation and diſpeopling of the Countries round about, either to diſcourſe vvith beaſtes and Trees, or not at all: withdrew himſelfe into ſome other quarter of the Worlde, that was inhabited and frequented with more ſtore of company. For *Vbi populus ibi quaeritur*, Where people are, there goes the gaine, ſaid *Pimander*. Which being granted, I will certainly conlude with the Poet, that

Where people
are, there is
gain to be had

*Vtilitas facit eſſe Deos quia nempe remota,
Templa ruunt nec erunt ara nec Iupiter vllas.*

But how thredbare and thin a clocke, this impertinent example of *Baotia* brings in, to keepe out ſo foule a ſtorme, ſhall be conceiued eaſily by thoſe which note, that as falſhood creepeth into corners, and as *Chriſt* hath taught vs in the Goſpell, *Qui male agunt oderunt lucem, they that do euill, hate the light*: ſo, had there not bene firſt a Wildernes, or a deſart in the place, where the Temple was erected afterwarde, *Apollo* would neuer haue made choiſe thereof, for the better colour of his couine.

They that doe
euill are ene-
mies to the
light.

In like manner, if afterward vppon the peoples ceaſing and deſiſting to frequent an Oracle of lyes, the Temple had not growne firſt into contempt, and heereupon become a Wilderneſſe, the Dragon which by nature ſeeketh ſolitary groues, would neuer haue repaired thether. But if *Apollos* force had bene but halfe ſo great, as the blindnes of that age would haue vs to beleue, one Dragon could not haue remooued him without a Writ of *Certiorari*. For, the Arke of Couenant gaue not place to Dagon, but Dagon fell downe proſtrate before it, &c. 1 Reg.

The power of
heauen was
alwayes too
ſtrong for fol-
ly to contend
withal.

5, 3.

Elias was not hindred or impeached in his Miniſterie by the Prieſtes of *Baal*, but thoſe *Balamites* were not able to work any thing from morning vntill noone, in the preſence of *Elias*, 3. Reg. 18, 28. whereupon they lanced their owne fleſh with kniues, for deſpight and fury. *Baall* was not able to put *Daniel* to flight, with Maieſty: but *Daniel* enforced *Bell* to ſtoope, by the weight of his meſſage, Dan. 14, 21. To conlude, *Chriſt* ſhrunke not aſide for feare of *Sathan*, but *Sathan* with his ſwarm of wicked Angelles, hauing leſt the point of their preſumption in the ſhield of his aſſurance, grew ſo weary of contending with himſelfe, as afterward they could not abide, either the ſound or ſhadow of his miniſters, Math. 4, 10. Acts 5, 15. But God provided ſafer remedies for

his cleſt, that were ſtung and wounded in the Wildernes, by looking vp to the brazen ſerpent, Numb. 21, 18, as a figure of that bleſſed ſeede, who ought in time to cruſh that wily ſerpents head, Gen. 3, 15, which waiteth at our heeles; and who ſhould drag *Leuiathan* with a hooke of yron by the noſtrils out of his den, Iob 40, 2, and deſtroy the great Whale in the ſea. To conclude, who ſhould extyrpe and roote vp all the generations of vipers. And thus it came to paſſe, that euen as they which were ſtung by ſcorpions, cannot recouer health without their oyle, no more could man, in whom the diuell left his ſting in Paradice, without the ſacred bloud of Ieſus Chriſt, who was prefigured by the brazen ſerpent in the Deſert.

Men ſtung by Serpents, can not recouer health but by their oyle.

Wherefore, concerning this departure from the Temple, it is maruell, that when the paraſites or familiars which ſpake in trunks & hollow places, were repelled from their harbour, vpon ſcare of playne diſcouery, by the morning ſtarre which was at hand; the blockes almighty loſt their beating of their pulſe, and were conſtrayned to auoyd that ſalt rheume by ſome other meane, which cauſed them to cough vp ſo many glozing lyes, for the ſpoyle of the people.

Others were of the minde, that as the ſpirits which were truchmen and interpreters to Oracles, had a certaine time prefixed wherein to liue; ſo when the date was at an end, they could deſcry no longer. A meete couer ſurely for ſuch an empty cup, as if the iudgement which is pronounced by the mouth of God himſelfe, were not euerlaſting, eyther to reward or paine, for neyther can the gnawing worme of one be ſatiſfied with ſpoyle, nor the ſhining comfort of another, be obſcured or eclipsed by antiquity. Beſide, if thoſe ſuppoſed Gods were falſe, it was not poſſible for them to deliuer truth but by meere chance; if true, then was it not ſo difficult and hard a point, ſo often as one truchman were eyther ſilent, dead, or ſtept vpon an errand out of the way, to finde out another *Mercury*, that might be no leſſe able to ſupply that Office. Belike the ſpirits had the quality of fruite or ſalt-fiſh, which decay with time, as one compareth them, or elſe the fleſh-pots of Egypt began to coole for want of their accuſtomed and wonted offerings. For ſo long as *Manna* was accounted dainty, we finde not that the *Iſraelites* complained of their weary wayes, *Exod.* 16, 15. So long as *Bell* was ſerued with his meſſe of meate, not one of the blacke guard made proffer to forſake the vault, *Dan.* 14. So long as *Micha* will *implere manum*, fill the hand, *Iudg.* 17, 12, he ſhall not want a Leuite to inſtruct his Family. While Chriſt had one barly loafe, *Iohn* 6, 14, the cormorants which ſought onely ſatiſfaction of the belly, would not depart to their houſes. And ſo long as there is one ounce of gold or ſiluer left about the ſhrine, ſome greedy Sycophant or other will not ſticke to cry out, *μεγαλὴν Ἀρτίμιν Εφεſίων*, Great is *Diana* of the *Epheſians*, *Acts* 19, 34. By this we learne, that Oracles are moſt like to Baggepipes and Shawmes, which ſound no longer then they are puffed vp with winde, and plaid vpon with cunning. For whereas *Plutarch* writeth

Falſe Gods haue no poſſibility of deliuering any trueth.

Spirits haue the quality of fruite or ſalt-fiſh.

Oracles compared to Bagpipes and Shawmes.

reth

teth of a marvellous adoe with ſtorme and thunder, at the departure of a ſpirit from his Oracle: I cannot better compare that ſpirit, then to a tallow Candle, which hauing burned a good while within the ſocket, at the laſt goes out with a moſt filthy ſauour. So loth is the diuell to depart from any pleaſing ſeate, wherein hee hath beene entertained with delight, and feaſted with ſo many fauours.

We need ſeek no further then the Booke of God, to finde what ſtirre the diuels made, before they would bee driuen out of the men which had beene long poſſeſſed by their tyranny. Sometime they roared out aloud in moſt lamentable ſort. Sometime they ſtroue with violence, and forced men to leape out of the gulfe into the parching flame, that is, out of the leſſer into the greater miſery. Tully giueth a more likely reaſon in one place, of the ſayling of *Apollos* Oracle, confeſſing, that they waxed euery day more cold, when men became leſſe credulous. As if the credite which they won before, had not depended on the worth of their owne deſart; but of our facility to bee deceiued. But true it is, that the neerer Oracles approached to the time wherein it pleaſed God to take our fleſh vpon him, for the ſauing and redeeming of the world, the more they fayled in their viterance. A counterfet of *S. Vincents* Rocke, cannot abide the life of a perfect Diamond. A painted glaſſe (how cunningly ſo euer it be recommended with a foyle of Dragons blood) yet ſhrinketh at the bluſh of a Rubie. *Lucifer* forgoes his light at the riſing of the Sunne. The witches could not keepe their countenance before *Moses*; *Zedechias* before *Jeremy*; the painted Idoll of Dame *Venus*, in the vault of the Sepulchre; nor Satan in the ſight of him, *In whoſe name all knees ought to bow, both in heauen, on earth, and vnderneath the earth, &c. Phil. 2, 10.* And who, according to the promiſe of the Prophets mouth, ſhould leade captiuitie captive, *Pſal. 67, 19.* This was the golden day which was ordayned for the blaſting of the diuels pride, and to make an end of his vngodly regiment, *Quod enim antiquatur & ſeneſcit, For that which groweth olde and waxeth ancient, is neere to decay,* as the Apoſtle writeth to the *Hebrues*, chap. 8, 13. By Chriſt onely we may bee bolde to demand of Death, *where his ſting is? And of hell, What is become of his victory,* *Oſe 13, 14.* He hath chaſed ſpirits from their haunt, broke downe the brazen gates of hell, beaten Satan vnder foote, with whatſo euer elſe that dare oppoſe it ſelfe againſt the face of truth, and made a ready, franke, and open paſſage, whereby the ſonnes of *Adam* may be ſaued.

The Arke was no ſooner come among the *Philiftims*, but they be-rooke them to their heeles forthwith, crying out, *Veniſſe Deum in caſtra,* That God himſelfe was come into the Campe, &c. *1 Reg. 4, 7.* The ſorcerers confeſſe themſelues, *That Moses wrought with the finger of almighty God, Exod. 8, 19.* The Priests of Egypt were conſtrained to confeſſe, *That none but the God of Iſrael could cure their dangerous infirmities, 3 Reg. 6, 5.* The Witch to whom King *Saul* repayred for ad-vice in his deepe diſtreſſe, ſeemed to wonder greatly, *How he durſt expect*

A counterfet
of S. Vincents
Rock, abides
not the touch
of a true Dia-
mond.

Euseb. de vita
const. li. 3. c. 25

Olde and an-
cient things
are alwaies
neereſt to de-
cay.

Chap. 9.

Of Propheſie aſcribed to Oracles.

Salomon excelled all the Egyptians in wiſedome.

pect or hope for any comfort at her hand, when God had giuen him ouer to miſ-fortune, 1 Reg. 28. And wicked men aſke in another place, who was able to redeeme them from the hands of that almighty God, who had tormented and afflicted Egipt with ſo many greenous plagues and diſeaſes in the Wilderneſſe, 1 Reg. 4, 8. The greateſt enemies to the Prophet Ieremy, were conſtrayned to acknowledge, That he had done nothing worthy of reproofe or death, Ier. 26, 16, becauſe hee ſpake vnto them in the name of God, &c. Solomon hauing receyued a full meaſure of diſcretion and wiſedome by the gift of God, is ſaide (in that reſpect) to haue excelled all the Egyptians in that wiſedome, wherein they tooke vpon them & profeſſed to exceed all others, 3 Reg. 34, 30. Elnathan, Dalaias, & the reſt, which had no taſte of truth or godlineſſe beſide (for any thing I reade) withſtood the King when he would haue burned the Booke of the Scriptures, Ier. 36, 28. Nabuchodonozzer, although an vtter enemy to true Religion, confeſſed that his Prophets were blinde doltes, and that none ſauing Daniel alone, who was the Miniſter of the true and euerlaſting God, could expound his Dreames, Dan. 4, 15. Iehoaſaphat a wicked King, would not deny that the word of GOD was with the Prophet Elizeus, 4 Reg. 3, 12. And the King of Syria, as bad a man in all reſpects, if not worſe, was glad to craue his counſell and aduice in a great matter, 4 Reg. 8, 8. Ieroboam, notwithstanding his pretended confidence in the Calues of Dan and Bethel, ſent his Wife to the Prophet Abias in Sila, for intelligence touching the plight of his afflicted and diſeaſed Infant, 3 Reg. 14, 2. Cyrus was deſirous to bee recommended vnto God by the faithfull Iewes; as the Turke is likewise to be prayed for (at this day) by the Munkes of Paleſtine. Herod feared S. Iohn Baptiſt, Mark. 6, 20, knowing him to be a iuſt and holy man: and he kept him, and by hearing him did many things, and hee heard him willingly. Simon Barien being both a falſe Prophet and a Coniurer, Acts 13, 7, deſired to heare the word of God; and though Simon Magus were eſteemed off exceedingly among the multitude for witchcraft; yet finding ſuch ſtrange ſignes and miracles to be daily wrought by the bleſſed Apoſtles, and after ſo ſlight a manner, Stupens admiratur, being much amazed, ſaith S. Luke, he fell to wonder, Acts 8, 13.

The powerful meanes that cauſed Oracles to bee dumbe, and ceaſe their babling.

By theſe examples we may learne, what cauſed Oracles to ceaſe, and in how ſeruile awe the Liuides of religious and godly Prophets, coming with a meſſage vouchable both before God and man; and albeit (for their credite ſake) they ſeemed for a while to reſiſt and ſtriuie, yet truth preuayled at the length, againſt the ſecret ambuſhes of Satan & his guard, departing out of the ſielde with victory. But after Chriſt himſelfe was come, in the fulneſſe of time prefixed and preſcribed by his Father, O good Lord, what a fit of feare and quiuering ſurprized all the fiends of hell, vpon the ſight of ſo diuine a Maieſty? But heere we haue to note, that albeit they were not ignorant, by that which they had heard and read, that this was he which ſhould cut ſhort their ſcopes, and take downe their creſt: yet proouing themſelues herein to be

be by ſo much leſſe malicious and wilfull then the *Iewes*, they neuer were aſhamed to agniſe his Godhead. For firſt, the ſpirits which conuerſed moſt among the graues, and beſet the wayes in ſo ſtrange a manner, as no man could paſſe without offence, cryed out to Chriſt, *What haue we to doe with thee, O Ieſu thou ſonne of God? Why commeſt thou to torment vs before our time?* Mat. 8, 29. A notable and liuely preſident of that hiſtoricall and ſeruite faith, whereby the diuels are affirmed by *S. Iames*, to beleene and tremble, *Iac. 2, 19.* Another in the Synagogue, confeſſed him to be the ſonne of God, *Mark. 1, 24.* The *Pithoniſſe* acknowledged *S. Paul*, to be the Miniſter of the liuing God, and to preach the Doctrine of ſaluation. *Acts 16, 16.*

Apollo was enforced, as *Chryſoſtome* writes, to grant, that ſo long as the Monument of any bleſſed Martyr which had ſuffered for Chriſt, & ſlept in expectation of a ioyfull day, were at his Noſe, he could not for his heart afford one Oracle. For ſo great is the kindneſſe of our louing Father, as he vouchſafeth oftentimes, to worke more mightily by the Coffin of *Elizeus*, by the hemme of his owne garment, the ſhadow of *S. Peter*, *Acts 5, 15*, and the Napkins of *S. Paul*, *Acts 19, 12*, not for their glory, but to glorifie himſelfe more fully by the vertue of his Miniſters; then all the Birds of *Sathans* neſt are able to deuife by their charmes and figures of inuocation. We are not aſſured by the bond of any mortall man, but by the word of Chriſt himſelfe, that ſuch like ſignes ſhould follow thoſe that beleueed in his name, &c. And againe, *That ſo many as beleueed in his Name, ſhould do the workes which he did, and greater alſo*, *Iohn 14, 12*, becauſe he went to his Father. So that this ouer-running meaſure of extraordinary grace, at the firſt eſta bliſhment of faith, could not ſeeme ſtrange to thoſe that beleueed in his promiſes, inſomuch as the *Iewes* themſelues had ſo much good manners as to giue glory and praiſe to God, *Quitalem poteſtatem dedit hominibus, who gaue ſuch power to men*, *Matth. 9, 8.* In this reſpect the Chriſtians were euery where adorned in olde time, with the ſtile and title of *Incantamentorium oppugnatores*, Oppugners of all kinde of ſorcery, as the Kings and Queenes of *England* are Defenders of the Faith, &c. When *Iulian* the runnagate demanded counſel of a certaine Oracle in *Daphne*, the diuell, ſaith mine Author; *Babilam Martyrem reformdans*, Fearing *Babylas* the Martyr (whoſe body ſlept thereby, and had beene ſometimes a true Miniſter of God, and a Temple of the holy Ghoſt) would not giue anſwer. *Macarius* in *Egypt*, and another hearing the ſame name at *Alexandria*, were no ſooner landed and arriued in a certaine Iſland, where the diuell was adored for his Oracles: but forthwith the ſpirits which attended as his guard, began to ſhake and quier, as if they had beene taken with a fit of an ague. *Iſidorus* a bleſſed Martyr, comming by Gods prouidence into a certaine Wilderneſſe, wherein the perſecuting tyrant *Valens* had confined him, for the teſtimony of a moſt religious and godly conſcience; the diuell fled forthwith out of his trunk, enforcing the Priests daughter his interpreteſſe,

O

to cry

Chriſ. de laud.
Pauli. Hom. 4
4 Reg. 1, 21.
Matth. 9, 21.

The wonder-
full working
of god againſt
all charmes &
incantations.

Mark. vii.

Eufeb. hiſt.
lib. 5. cap. 16.

Socrat. hiſt.
lib. 7. cap. 16.

Theod. hiſt.
lib. 3. cap. 5.

Theod. lib. 4.
cap. 19.

Chap.9.

Of Propheſie aſcribed to Oracles.

Aug. ad dulcit
queſt. 104.

Euseb. lib. 7.
cap. 14.

Idem. lib. 2.
cap. 52.

Good men
knowne by
their professi-
on of Iesus
Christ.

Eſay 33. 7.
Acts 8. 28.

cry out after the ſame ſort that the ſpirits did, of whom I ſpake before,
O veſtram potentiam, O famuli Chriſti, ubique a vobis abigimur? O what
a kinde of power or vertue ſhould we call this, which you exerciſe that are
the Miniſters of Chriſt, for by you we are expelled out of all places? &c.
Neyther is it any wonder, ſince Oracles are put to ſilence, ſpirits waxe
dumbe in ſuch a preſence, *Idque propter reuerentiam Chriſtiana mai-*
ſtatis, And that for the reuerence of Chriſtian Maieſty. Aſterias a noble
man by birth, and withall a bleſſed Saint, perceiuing that the ſacrifice
which was caſt euery yeare into the ſea, by meane of charmes and for-
ceries, ſeemed to vaniſh out of the peoples ſight, and that the vulgar
ſort were more abuſed by this ſtratagem, then any other ſleight that
their blinde guides and leaders could deuife; beſought our Lord vp-
on his knees, in the bowels of his onely Sonne, that this pretended co-
lour of iniquity might ceaſe, to the glory of his holy name and the re-
prooſe of all his enemies. Whereupon, the ſacrifice began to ſtote
about the ſtreame, and could not afterward be made to ſinke by any
tricke of art that the Priests could exerciſe. Apollo confeſſed at ano-
ther time, as Eusebius reports, that the godly men which liued in that
quarter, were the greateſt hinderance, *Quo minus vera loqueretur, why*
hee ſpake not truth. And being further preſſed to declare by what priuy
markes or ſignes, a man might diſtinguiſh thoſe good men frō others
of the common ſort: his answer was, that they were cheefely to be ſor-
ted out and knowne by their profeſſion of Chriſt Ieſus. Whereupon
the ſword of perſecution began afreſh to brandiſh, and to rage more
bloody againſt the Saints of God, then it had before. For ſuch was
the blindneſſe of thoſe helliſh Emperors, as to wreake their malice vp-
pon Priests and Biſhops of the Chriſtian Church, whom they ſuppo-
ſed to be ſet vp in deſpight of them, they were not aſhamed (vnder
hand) to confeſſe the perſons to be iuſt and innocent, againſt whom
they bent the force of their ſtrongeſt battery. Whoſoeuer therefore
liſt to ponder and examine theſe and ſuch like mighty works of God,
which he performed in the tender ſpring of our Religion (as it were of
purpose) to ſeale, approue, and ratifie the Doctrines which his Diſci-
ples and Apoſtles preached ouer all the world, and to teare away that
veyle of ignorance from the Rabbies eyes by the ſtreſſe of truth, which
(till that day) was vnreuealed, at the reading of the Scriptures in the
Synagogue, need not to wonder what might bee the reaſon why the
diuels Oracles began to ceaſe, before the coming of that immaculate
and ſpotleſſe Lamb which ſhould waſh away the ſins of all the world.
Neyther was there any cauſe for Cicero to profeſſe his wilful ignorance
heerein, if he had beene but halfe ſo well acquainted with the Prophet
Eſay (who by the miniſtry of S. Philips preaching, made the matter
plaine to Queene Candates Chamberlaine, who was that ſheepe which
ſhould be made a ſacrifice for ſinne) as he was with Platoes Common-
wealth, that is, with a forme without weight, and a ſhadow without
ſubſtance. I will conclude this point, with a ſtrange report deliuered
by

by *Plutarch* (though himſelfe were altogether faithleſſe) of one *Epithereſes*, who hauing imbarked himſelfe in a Pinneſſe to paſſe into *Italia*, heard the name of *Thamos*, that is, of the Pilot of that Barke (wherein he ſayled) twice redoubled, and as it were by one ſound of voice together. The Pilot making answer to the third demand, which was after a good pauſe, was charged and enioyned with deepe bond & great ſolemnity, that ſo ſoone as he came to the flattes, beneath the little Iſlands called *Echinades*, hee ſhould in any wiſe pronounce aloud, that the great *Pan* was dead. Which beeing done according to the forme preſcribed by the voyce, there followed immediately ſo lamentable ſtrikes and out-cryes, as it were of many ſpirits flocked in conſort together, and oppreſſed with deſpaire, as all the Marriners were abaſhed and amazed at the matter.

An excellent
hiſtory recor-
ded by *Plu-
tarch*, of *Tha-
mos* the Pilot
of a Ship.

Great inquiry was made afterward among learned men, who this great *Pan* might be; ſome ſaid he was the ſonne of *Penelope* by *Mercurie*, and I know not what beſide: but the better ſort comparing the circumſtances of the time wherein this accident fell out (which *Plutarch* ſayes, was during the Reign of *Tiberius*) with that bleſſed houre wherein the Sonne of God (enduring the moſt greivous torment and conflict of death, vnder the ſame Emperor) cancelled that old obligation and hand-writing (which till then was in full force, and euer ready to be brought forth againſt vs) by the merit of his ſuffering, & triumph ouer all the powers and principalities of hell, may be bold to warrant and aſſure themſelues, that this great *Pan* was the great fiend of Hell, who was deſtrued in that inſtant of his ſting, and brake his necke againſt the ſtone, *Super quem, qui ceciderit confringetur*, Vpon which, who ſo euer falleth, ſhall bee broken into many peeces: ſo that Chriſt by this meane, was the death of death, and led captivity captiue. Wherefore as we learne by theſe infallible and certaine grounds, that there is neyther plotting nor conſpiring againſt God, that darkneſſe muſt giue place to light, and deceit to truth, that as we reade in *Iob*, chap. 37, 24. *Qui ſibi videbantur ſapientes, non audebant contemplari*, They that ſeemed wiſe in their owne conceites, durſt not preſume to gaze vpon this piercing Sonne, &c. And as *Dionifius* the Biſhop of *Alexandria* declares, the Diuell hath beene euer commanded by the godly, by the three ſundry means, *Spiritu, aspectu, voce*, that is, Spirit, looke, and voyce: ſo may we reſt aſſured, that the wicked ſpirits are not *Serpentes reguli, quibus non est incantatio*, Such Cockatrices as no charme can qualiſie. If God be with vs, who is able (ſaith *S. Paul*) to contend againſt vs? *οὐκ ἔστι δὲ ἀντίπρῳς ἡμῖν δαίμων* *ἡνιοκῶν* *ἐν τῷ νόμῳ*, For neyther Satan, nor the Deſtinies themſelues, can ouer-rule a man that is religious and honeſt. He liueth in a ſeruaile awe of the better ſort of men, and onely ſpends his malice againſt thoſe that are not ſhaded and protected vnder the wings of fauour.

Col 2, 14.

Eſay 8, 14.
Mat. 21, 44.

Prou. 21, 30.

Ier. 8, 17.

Lactan. de
Orig. err.

CHAP. X.

Of Astrologie, guesing and diuining by the sight, aspect, and secret influence of Starres and Planets.



Ow let vs looke into another kinde of gessing and diuining by the sight, aspect, and secret influence of Stars and Planets from aboue, so much more to be feared and suspected the the rest; as it mounteth and aspireth neerer to the Throne of God; and as Sathan, who remembers that himselfe was once a shining starre, hath plotted & deuised more deceitfull snares vpon this ground, to inueigle and deuoure the discontented. And though some perhaps, who prescribe of greater gaine by like conceites (then eyther will bee winked at in a schoole of truth, or can be reaped by plaine dealing) take offence, that I which neuer held the credite of a nouice in these matters, should confront the greatest *Rabbies*, and controle the course, without knowledge of the compasse; yet doubt I not, but when my reasons haue bene poyzed in a payre of equall ballance, without eyther error or preiudicate conceite, it will appeare, that with my carelesse trauell in the Desart of deceitfull shewes, I haue laide open and described more flawes of folly, then the ripest Doctors of that faculty shall be euer able to repayre by the reach of wit, or to couer with the sleights and stratagems of their false experience.

How Democritus confuted the argument of no motion in bodies.

Democritus by walking vp and downe, without discourse or argument, confuted those vaine fooles which tooke vpon them to defend *Corpora non moueri*, That there was no motion in bodies. And therefore need I put my selfe to no greater paines, in taking downe the crest of vaine Astrologers, who were as good defend, that bodies were not mooued any way, as to ascribe such houses, faces, images, aspects, and signes to Planets, as neyther are apparant to the sence, nor reuealed in Philosophy. Moreouer, hauing warily, not vnadvisedly resolved to disperse the maine packe of all diuining faculties, whereby the pride of man presumeth (without warrant of holy Writ) to looke into the secret counsels of almighty God, which are concealed in a Cloud: I could not let Astrologie escape my penne without a dash, least some might eyther feed their fond conceits with faigned and supposed fauours of the starres, or my selfe be thought to discredite and betray the cause which is so confidently vndertaken. The greuous penance which a multitude of learned Doctors haue discharged and performed many yeares agoe, for mispence of time and trauell, in the quest of matters that bring forth no fruite, might serue to satisfie the wise about this point, and to repell the censure of the scrupulous: but if they will not yet forsake their painted heauen, which representeth nothing

to the sence but shadowes of abuse, nor abandon fables of their foolish arte; yet let me craue suspense of rash and vnadvised iudgement (at the least) till the reasons which haue moued me, and men of deeper & farre riper vnderstanding then my selfe, to flye their haunt, may be satisfied with sound authority.

My meaning is not to declayne against the knowledge of the certaine course of Heauen, of Planets with their motions, Eclipses, and such other naturall and ordinary meanes, as are both meete and necessary, both to distinguish diuers seasons of the yeare, & to ripen things that are most requisit for the maintenance of men, in which respect the Greeke Poet *Aristophanes* called Astronomy, *τὴν δεῦρον ἐπιστήμην*, *The Diuine or Heauenly Science*: but I mislike their fraudulent and false conceits, which to content a malapart and sawcy moode, abuse the nature of a lawfull signe, and seeke to draw the beames (which were ordained for a common vse) to the reaping of a priuate benefit. In the meane time, I require no more then *Iosaphat* did of *Benadab*, 3 Reg. 20, 11. *Ne gloriatur aque accinctus atque discinctus*, That he which buckles on his harnessse, will not boast or crake so much as hee that puts it off when the feld is wonne: nor that mine aduersaries in this matter, will not sound the Trumpet to their owne disgrace, before the victory.

The Authors intent & meaning, how he purposeth to prosecute this point, equalled

First therefore let vs note, that the most learned and ancient Philosophers by searching grounds of nature to the bottome, could neuer light vpon this gift of vnderstanding by the Planets. *Pithagoras* as a deepe Astronomer, by *Platoes* owne confession, neuer dreamed *De futuris contingentibus*. *Eudoxus*, *Cassander*, and *Archelaus*, taking so much from the Stars and Planets, as may serue to iudge and to distinguish of the season, durst not step one inch beyond this rate, for feare of being hissed out of the Schooles of true Philosophy. *Plato* vouchsafeth not to touch vpon this arte in *Timaeo*, when he leaueth nothing vndiscovered about those heauenly bodyes; which is eyther possible almost, or fit to be vnderstood by any man. *Aristotle*, neyther in his *Meteores*, where he seeketh out the cause of the same, nor in his Books *De caelo*, which are fittest for that purpose of all other; nor *De generatione animalium*, wherein Astrologers suppose, that Planets beare a mighty stroke, taketh any knowledge of the secrete properties of Stars: but rather giueth them (by silence) a more deadly nippe, then others that haue a deepe mislike with more sharpe ingredience. *Plotinus* one of *Platoes* Schollers, hauing rather heard by rumour, then found out by reason, as we reade in *Porphirie*, that certaine busie fellowes had a taste of such a toy; discoursed in disprooffe thereof with many reasons of great weight. And though *Maternus* for the better countenance and credite of the cause, giue out that he was greiuously tormented by the destinies before his death, for this offence; it forceth not, since *Porphirie* describing both the cause and manner of the same, recommendeth this with diuers other lies of like effect, to the game for the whetstone. *Democritus* was wont to smile at those, as *Diogenes Laertius* reports, that

Philosophers could neuer attaine to the gift of knowledge by the Planets, approved by sundry examples.

onely

All kindes of
guesſes & con-
iectures by the
Planets vterly
condemned.

onely lent their eares to the ſound of Lectures, in defence heereof. *Carneades* is made by *Cicero* to reaſon & diſpute againſt the ſame, and the gaping *Epicure*, who doted in ſome other points of weight, could not be brought by any meane, to delight himſelfe with dreames & fancies of *Astrologie*. *Alexander*, *Anicen* and *Auerroes*, whoſe breath is ſtrong enough to ſhake and batter all the painted Forts & Bulwarkes of ſtarre-diiners, bend themſelues with all their vttermoſt endeuor, to deface all kindes of gueſſes and coniectures by the Planets. Wee cannot ſay that thoſe Philoſophers were ignorant, conſidering they liued in the times, and diuers of them in the very places where this Arte was riſeſt & of cheefe account. Neyther is it like that they which tooke vpon them to deſcribe the kinde and properties of the ſmalleſt Ant or Fiye, would haue omitted *Jupiter* or *Saturne*, if there had bene any ſuch importance in their places and regards, as we haue bene aſſured in the Schooles of ignorance,

But ſome will ſay, the *Chaldies* were acquainted with this Arte before, and what will they conclude vpon this prooſe? That Records were kept in *Babylon*, of all the rare Natiuities that haue bene caſt for the ſpace of 70111. year together, as not one or two, but diuers of their Authors write. It is not poſſible; for *Phaocinus* a Philoſopher, declares in *Aulus Gellius*, that they lyed in this account, and that they bragged of a longer date, then could be warranted by ſound authoritie.

Ptolomy con-
uicted the
groſſe errors
of Egypt, a-
bout the iudg-
ment of af-
pects.

If they deriue their Art from *Ptolomy*, the caſe is cleare, that he flouriſhed (to ſpeake of) but a while agoe; If from a longer date, let *Ptolomy* be Iudge, what certaine knowledge may bee learned by this large account, where himſelfe conuiſteth Egypt of groſſe errors, not onely touching ſome particulars about the iudgement of aſpects, &c. but in aſſent of ſignes, and which is more abſurd, about the courſe and moouing of the Planets. He was the firſt that enlarged all theſe points, although ſome things of weight were added and adioyned afterward: whereupon I note, that as it is not poſſible without certain knowledge of the places wherein the Planets haue their walks, or of the ſignes (vpon which ſtarre diuinity depends) to take any certaine ayme. So looke by how much theſe diiners were before the time of *Ptolomie*, by ſo much their arte was more ridiculous. And though they ſhould auow their title by the flouriſh of antiquity, though their diſſent were true, yet muſt they loſe their credite by compariſon of rules, becauſe the faults and ouerſights are euident. The beſt excuſe that *Petrus Aponeſis* can make, for *Galens* error about the Moone, is, that thoſe matters were not fully ſounded and expreſſed in that age which was no further off then the Reigne of *Commodus*. *Anaximander* inuented *Gnomonem*, for the vnderſtanding of the Equinoctials. *Ptolomie* the right vſe of the *Aſtrolobe*: other ſome, our *Ephimeredes*. Till the time of *Pythagoras*, it was not generally vnderſtood whether *Lucifer* and *Heſperus* were two ſundry ſtarres or one, ſhining at diuers times.

The inueners
of diuers
things for this
imploymēt.

Heracitus.

Heracitus five hundred years before him, confessed in flat termes, that he could not finde any matter worthy noting in the former Writers, touching the particulars of Planets, and yet they blush not to face out their errors with a vizard of antiquity, which is commonly the broker of deceit and ignorance. I maruell how they can deuise to wipe away this plaine *Sorites*, that pierceth to the very quick of their supposed mysteries. The *Latines* giue themselves to follow *Greece*. The *Greekes* deriue their knowledge from *Arabia*, *Arabia* from *Egipt* and *Chaldaa*; whereas *Egipt* and *Chaldaa*, by the doctrine of our greatest *Rabby Ptolomy*, as I saide before, are cast off and forsaken for their errors. Beside, the *Chaldies* were a wicked and vngodly kinde of minde, addicted wholly to the worshipping of false Gods, and study of vnlawfull Artes: in which respect, we should detest them rather as the teachers of abuse, then vouch their credite as a maske of false diuinity. Indeede they gaue themselves to practise much about the Mathematicals, which make not any man more wise, saith *Aristotle*, but more ripe and pregnant in the skill of numbering. Neyther ought it to perplexe vs any whit, that both *Plato* and *Pythagoras* were so desirous to bestow some time in *Egypt* in those dayes; for morall wisdom or encrease of knowledge drew them not that way: but rather an intent to see what God was honoured, and in what sort among those men which were preferred before others, in respect of feruent zeale and most precise obedience to the rules of their owne religion.

The Chaldies
a wicked and
vngodly kinde
of people.

Why Plato &
Pythagoras
desired to
spend some
time in Egypt.

I know that some haue gone about to fetch *Abraham* from hence, but eyther they were ouertaken and misled by the neighborhood of *Hur*, which confineth vpon *Chaldaa*: or they will not see the difference which lyes betweene the course of nature, and the priuiledge of grace. Or they forget the rule of *Plato*, that in all Countries and Clymates vnder Heauen, which bring forth greater store of bad men the good, so often as any one applyes himselfe to better meanes, and degenerateth from the common trade, he proueth excellent.

Wee doubt not, but the Patriarks and holy Fathers of the Couenant looked vp to Heauen, and praysed God in all his mighty workes; but that any one of them presumed to diuine of things inuisible, by Planets which they saw, cannot be proued by the Scriptures. This reason giueth a foule checke to their vaine conceits, but yet since they determine to be tryed and sifted by the *Maximies* of Philosophy, I will not sticke to ioyne & to demurre with them, vpon those very grounds which themselves haue fortified. First therefore let them tell mee, whether all Philosophers auow not Heauen to bee an vniuersall cause of all things that are bred and brought forth heere among vs vpon earth. If this be granted, as of force it must, then can I prooue by like authority, that not remote and vniuersall causes, but those that are most proper and peculiar to euery body, bring their particular effects to passe, therefore ought wee not for knowledge of particular effects to resort to the Planets. The Sunne which is the brightest, strongest, and

Heauen an v-
niuersall cause
of all things
bred & brought
forth on earth.

The Sun qualifieth and extenuateth the grossest vapors

No starre in heaven can alter the property of any kind of seed infused by God, into any living thing.

The fuming of Wines, worke not the same effects in all men alike.

and most effectiue Planet of the seuen, makes not *Quidlibet ex quolibet* (as rude vnskilfull Workemen carue the counterfeite of *Mercurie* out of euery blocke) but, *Ex materia preparata*, Of stuffe that is first prepared and disposed for the purpose. Then not the Sun alone, saith *Aristotle*, but *Homo & Sol generant hominem*: The Sunne together with a man and woman beget a man. Againe, we cannot say, that the Sunne maketh either winde or raine, alone and by it selfe, which were vnpossible; but we acknowledge, that the Sun is able of it selfe to qualifie, extenuate or make thin the grossest vapours, after such a sort, as they become more apt and fit to dissolue and melt, either into winde or water. No man will looke for Tygers to be bred betweene a Ramme and an Ewe, nor for Lambes in a kinde of mountaine Beares, nor hope to gather grapes of a thorne, or figges of a thistle, because these or those Planets, shewe the fauours at their breeding, or appearing aboue ground in equal measure. No more is it possible for any starre in heaven, to chaunge the properties of any kinde of seede, which God by nature hath infused into euery liuing thing, for the propagation of his creatures. Let vs put the case in such familiar and plaine examples, as may make the poynt more euident to the plainest and most simple vnderstanding. A roost Hen sitteth vpon Egges of sundry Fowles, and all the Planets worke together for the bringing forth and hatching of the same, according to their diuers kinds: is any man so simple nowe as to suppose, that because the Planets, vnder which they come to light, are affected in one sort, therefore the birds shall not differ.

Againe, although the moderate and comfortable heate of a stoue, wherein the trees are sheilded in hard weather from the nipping frost, be equall and indifferent to all: yet all the Trees beare not one kind of fruite, but Apples, Peares, or Peaches in their proper qualitie. A Doctor preacheth vnto all his Auditors alike, and yet they take according to their owne conceite. One kinde of seede was scattered both in the fertile, and in the stony ground; though some were parched and consumed in the Sunne for want of roote, the rest brought forth fise hundred fold to sustaine the people. Where many ouer-shoot themselues with fuming wines, the liquor may be one, and yet not work the same effect in all: for some sigh, others smile; some are dumbe and silent, others attentiuie, and full of words; some embrace, others fight; some sleepe, others sing, according to the diuers humors of their minde, and instinct of nature.

The heart of man, inspireth one and the same strength and life, into all the parts and members of the body, and yet the partes doe not receiue the same in one degree, but so farre as is requisite, for the better and more full discharge of their diuers offices. For example, the stomack by the force which it receiueth, is made able to digest the Liuer, to concoct and turne the nutriment to blood; the Spleene, by sucking vp the melancholy spirits (like a spundge) to purge the vitall parts; the Muscles of our armes and legges, to stretch or shrinke themselues, according

ding to the stirring of the body ; our eyes to see, our handes to touch, and eares to heare, &c.

Thus, as the heart is a common and an vniuersall cause, so is the heauen, as notwithstanding generality of influence, one member may consume and pine, when another is in perfect plight ; so the same heate which melteth waxe, makes clay more hard ; so the selfe-same Planets cherish one thing, and consume another, altering their vertue & effect, either according to the neighbour-hood, or distance of the place from whence the beames are sent, or to the nature of the body, wherein the Planets haue their operation.

The heart of man a common and vniuersall cause, compared to heauen.

One heate of the body, causeth both Rubarb and Agarick to work, but not alike ; for one purgeth Choler, another Flegme. And as we find three things to be considered in any Cure, the complexion and constitution of the Patient, the Vertue of the Medicine, and the learned skill of him that vndertakes the cure, to compound the same : So they that will diuine of things to come, must be no lesse expert in euerie slight particular or property belonging to the bodies, touching which they take in hand to giue a likely guesse: then in the nature of the Planettes, which effect the plot. But most of all, in his intent and purpose, who directeth both the stars and vs, augmenting and detraacting as it seemeth good to that diuine decree, which bringeth mighty things to passe, according to the course prefixed in his prouidence.

Three especiall things to bee considered in any cure.

To conclude, the beasts which were preserued in the Arke of Noah, from the rage of waters, and restrained for a time from their woonted scopes ; as soone as they were set at liberty, and were commaunded to renew the world, marched not altogether in one measure, because they were preserued by one common cause : but the Snail began to creepe, the Row-bucke to run, the Horse to gallop, the Fowles to flye, & euerie liuing thing applied it selfe forthwith vnto that course or pace, which was most apt and proper to the kinde, whereof it was a member in the first Creation.

Concerning the creatures, which were with Noah in the Arke.

Thus farre we see, that whatsoeuer Charter was allotted by the voice of God himselfe to the earth, at the first beginning of the World, that she should bring forth *Animam viuentem in genere suo, iumenta reptilia & bestias terra secundum species suas*, A liuing soule in her kinde, Beasts and creeping creatures, according to their seuerall and proper kinds, &c, remaineth yet inuiolate. And therefore, it is vnpossible for any one star, or for all the starres in heauen together, to suppress the properties of nature : or because this Planet frownes or that, to cause that the childe which is borne vnder it, should neuer laugh, a horse should not neigh, a sheepe bleate, or that all together should not loue the fruite vvhich commeth from themselves, because the Planets (which are saide to signify the good or bad successe of parents and their off-spring) are not well affected.

Not all the stars in heauen can suppress the properties of Nature.

Touching the motion of the Spheres and Planets, thus much wee confesse, that from thence the lower bodyes draw their first beginning,

P

both

both of their action and life. Again, that Stars and Planets, by a certaine comfortable heate or quality (not like to that which is in Elements, but rather by the which all other qualities are broached and maintained in their diuerse kinds) enflame the secret vertue which lies hidden in the seede, and cause it to ripen in that maner, order, & degree, which the nature of the thing it selfe will permit and suffer.

Pythagoras
his daughter
of the light,

Afterwoes.

How the Sun
imparts his in-
fluence to con-
serue or con-
sume.

Cold and heat
are said not to
be in heauen.

This supream influence descending from the heauens, as from an vniuersall cause, which so ruleth and directeth all, as it saueth and concerneth all, assisteth, but impugneth not the course of kinde, was called by *Pythagoras, Lucis filia: the daughter of the light*: not because the light containeth our ability to see, but because without the same, sharpest sight cannot discern or deeme of any colour. Whereuppon wee may conclude, that the life whereby things change or multiply beneath the Moone, is furthered and made to worke, but not infused or engrafted by the Nature of the Planet. *Viuunt enim hæc omnia per suas animas, perque animæ vim seminibus insitam, propagantur autem casore Cæli suffragante (non quasi viuifico) sed ad vitam cuius per se capaces sunt commodissime disponendo.* For what Ass, vnderstanding his wife to be with child would resort to *Iupiter* or *Venus*, rather then to the common course of kinde, to know whether she should bring forth a child, or a Serpent, a man, or a monister?

Against these groundes, it is alledged by some Writers in defence of such vaine toyes, that if there were not as well Planets of colde property to hasten death, as the warmth of vniuersall influence doeth cherish life: all things should persist, and neyther perish or decay for euer. But this taketh not away the point: for, as the Sunne, in vvhom there is no cold at all, imparts his influence either to conserue or to consume, according to the propertie of the thing it selfe, wherein hee workes: so God resolving, that in all things which are alterable and corruptible in this transitory life, there should bee first an entry or beginning, then a state, and at the length an end; disposed all the lights of heauen, & accidents below, as apt and proper meanes or instruments of bringing that to passe, which was fore-iudged by his prouidence.

Besides, their fond coniectures in this matter, cannot abide the touch: for how should any Planet be supposed to bee colde, when it is not onely ruled in Philosophy, that colde and heate are not in heauen: but besides, admitted for a principle in Logicke, and the same Philosophy likewise, *Nulli speciei competere ex natura propria proprietatem repugnantem qualitatibus his quæ de natura communi fluunt.* For reason in a man excludeth not the common sence, which appertaineth vnto him indifferently, with all other liuing creatures, *Ex natura generis.* The heauen it selfe, is *unitas corporum*, an unity of bodies; & therefore as one army dependeth vpon one Generall, one state vpon one Prince, all numbers vpon vnity: so must all Planets communicate in one vertue: and as God is the cheefe of all things in the world, and yet no part of them, so do the heauens communicate with all particular effects, not by giuing formes, but

but by extent of vertue.

The *Peripateticks*, that is (as I suppose) our wisest and most sound Philosophers, hold for a principle, that no Planet (onely the Moone excepted) changeth property, but by regard of place. They cast their beames with greater strength and vertue from the top, more faintly when they stoope more lowe, and after they are once depressed, & in a maner drowned vnder earth, because the light cannot come throgh, (which Astrologers themselues haue called *Vertutis vehiculum*, The Cart or conuey of their influence) it breeds a doubt among the deepest in this faculty, whether they giue any strength, or none at all. Of this I am assured, that how vn sensible soeuer our Astrologers defend the Planets, to bee stronger while the earth is interposed betweene their beames and vs, then when they are in *Loco duo duodecimo*, and dispose their influence by ordinary meanes, that is, *per aerem ambientem*; no man aliue that hath one dram of vnderstanding, will giue eare or hearken to their Paradox: *Qua densiora, maiora, propinquiora, plus lucis & caloris effundunt*, Those Planets that are thicker, neerer, and greater then the rest, send forth more light, and giue a stronger heate, then others that are thin, farre off, and small. But as for any other quality, wherein they may be said to differ or dissent among themselues, for my part I finde it not. Intention and remission onely may worke some distemper, I confesse, *In semine preparato*, In the seed or subiect that is orderly disposed and prepared to that alteration: but first it is so difficult to finde, & then so generall in respect of diuers accidents that must bee vnderstood about the preparation of the seed, before we sound the depth, as almost it is not possible to reach the bottome. There is one impression made in our natures by our parents, another by the Country which hath brought vs forth, another by the manner of our bringing vp, another by the reuerent regard and heed which men professe to liue according to the positue and ciuill lawes: and yet all these things should not onely be ouer-ruled, but defaced vtterly, as if they were none such, by the supposed properties, as well of wandering as of fixed Stars, if we wold grant to the professors of the same their vnsteddy principles. We see that God created not a diuers light, for the discerning of so many diuers colours as appeare in the Raine-bow; but one vniuersall light for all, which euery Starre and Planet in the firmament encreaseth for his owne particular. And therefore we may likewise iudge, that he created not distinct and speciall properties in euery Planet, for the perfecting of earthly things, and performing of his holy will; but one kinde of influence, descending with an vniuersall harmony from all the parts of heauen, and working diuersly (as I haue saide, and shall bee forced often to repeat) according to the circumstances of the place from whence it comes, the season wherein it falls, and the subiect whereupon it worketh.

That allegory whereof *Pythagoras* is made an Author, supposing all the Region beneath the Moone, to be but one only Star, and that eue-

Whether the Planets giue any strength, or none at all.

concerning the variety of impressions made in our natures.

One vniuersall light created for the discerning of all colours in the Rainbowe.

ry Planet hath within it selfe, the formes and figures of all things which are below, confirmeth (vnder an obscure conceite) this generality of influence, as if not one of all the Stars or Planets had a speciall or peculiar interest in any man or subiect more then other: but that altogether with vnited force, consented in all things, according to the principle of *Lactantius*, *In cælis unitas ob elementis pugna*, *In heauen is perfect strength and unity*, but strife and dissolution of things springeth from diuision of elements. The craft of Satan our olde enemy, hath taught vs to excuse our fault by strength and force of destinie, as if God, who is the linely spring and fountaine of all goodnesse, and as we reade in *Genesis*, *Vidit omnia quæ fecit, & erant valde bona*, *saw all things which he had created, and they were exceeding good*; should haue inspired all the Planets with such wicked and malignant qualities, as did prouoke vs rather to commit dishonest things, then to follow good, or as if the lawes of nature should enioyne, procure or teach, what nature doth detest and punish.

No man by nature ought to robbe or spoile another yet Mercury in disposition at the birth enforceth theft.

For if by nature, no man ought to spoyle or rob another, how cometh it to passe, that *Mercury* disposed thus or thus at the time of our birth, enforceth theft? Or if by nature all men be induced to confesse a God, as *Tully* writes, although they differ in the choyce of right, why should the Stars encline or leade vs to idolatry? Can any thing bee found more iniurious to truth, or more opposite to prouidence? If I were as willing to dally and trifle in this weighty matter, as they seeme desirous to set vanity to sale for the price of soules; it were not hard to prooue, and that euen by their owne authorities, that though the Stars were able to forewarne vs of our deeds, it followes not they can disclose our sinnes. For as *S. Ambrose* notes, to transgresse is not *Facere*, sed *deficere*, *To do, but not to do*, and diuers other holde the same conceite, not onely *De peccata omisionis*, but in generall. Neyther maketh it against this any whit, that such and such are saide in Scripture, *Fecisse malum*, and that sinne is an action, because before we come to descant of the misdeed it selfe, we must consider and examine the first sweruing from the perfect rule of duty, and obedience to GOD and our Neighbour, which consisteth in the breach of the Commandements.

All Stars and Planets gracious in their kinde, but altered by the bodies whereon they worke

I know that some late Writers (being ashamed of these sencelesse Paradoxes, too long defended and maintained in the Schoole of error) confesse all Stars and Planets to bee gracious and fauourable in their proper kinde; but forced to degenerate, by mallice in the bodies whereupon they worke, &c. Of whom wee say as Christ did of the Scribes and Pharisees, *Quæ dicunt facite, quæ autem faciunt nolite facere*, *Do as they preach; not as they practise*. Neyther let any man bee so simple as to thinke, that though the grosse absurdities which haue no colour of defence, constrain them to subscribe to truth in diuers things, which preuaileth euer at the length against deceit; yet that they meane as they pretend, or deale in those things otherwise, then as the Epicures at

Athens

Athens were wont to speake of God, with greater reuerence then any other sect in open Schooles (although they liued in their houses like brute beasts, which looking for none other life then this, directed all their studies to the loue, and their dealings to the lust of pleasure) is neyther probable nor possible. For first it is a principle among Astrologers, that certaine Planets are by nature gracious and kinde, as *Iupiter* and *Sol*, others malignant and offensive, as *Saturne* and *Mars*, *Hoc chalcas ipforum dicit, This their great chalcas Ptolomy defends, & so must they, or else the kingdome of contingents, which hath beene vnderfet and shored vp so many yeares, with such like painted proppes, will fall downe flat and come to ruine, in despite of cunning.*

The Epicures at Athens, their reuerent speeches of God, yet none liker to brute beasts.

To prooue that Planets of themselves are able to worke rare effects, they bring an instance of the Sunne, which by the force and vertue of it selfe alone (say they) breedeth Rats, Frogs, Fleas, and such vnperfect bodyes as Philosophy doth teach, and we haue prooued in our owne experience, *Spectatum admissi risum teneatis amici.* Is not this a sound foundation, throw we, whereupon to reare and build a *Babell*, or a bable rather, *Cuius culmen pertingat usque ad Caelum, Whose top may reach vp to the Firmament, Gen. 11. 3.* Or haue not they great reason to be ashamed, and to blush at their owne detestable abuse, which haue deceyued & misled so many simple soules by the glimpse of grosse imagination? These are the meanes whereby they went about, *Celebrare nomen suum, priusquam diuiderentur in uniuersas terras, To celebrate their name, before they were diuided ouer the face of all the earth, &c.* And let me lose my credite, if this bee not one of the best and most apparant reasons, that they are able to alledge, or vouch out of Philosophy, for the countenance of their simple Oracles. The wardrobe is beggerly which pawneth such pelde Rags for Robes, & vndertaketh to diuine of Princes in their state, by comparison with Fleas in a Blancket, and Frogs in a Meddow.

Pelde rags are alwaies to be expected out of a beggerly Wardrobe.

But to let slip the childish and vndecent vsage of so fond an argument, which (notwithstaunding) shewes the pouerty of their defence; I answer to the point it selfe, that since the Sunne produceth these vile bodyes, whereupon they lay so stedfast holde, neyther out of euery kinde of putrification, nor in euery kinde of body, nor at all times of the yeare, but one, of such, and in such bodies onely, as (by their proper nature) are enclined to resolue into that kinde of excrement; I find more reason to conclude vpon this ground, that the Planets worke rather according to the matter which they finde, then that they giue a second nature, or correct the first by their owne prerogative. *Plutarch* telleth, that of Bulls flesh (after it begins to putrifie) Bees are engendered: Of the flesh of Horses, hornets; and serpents of the flesh of men. These different effects cannot (with any reason) bee ascribed vnto the Sunne, because it tendeth and infuseth one proportion and kinde of influence to all. The other Planets cannot challenge any stroke or interest heerein, because in whatsoever plight or altitude the Planets stand

Planets worke more on the matter which they finde, then can giue any second nature.

stand, this course is alwayes kept without respect; therefore it is plaine that all things benearhe the Moone, are made ripe and perfect in their kinde, but not altered or changed by the Planets. It is an ordinary case to finde martiall men borne vnder *Venus*; venerous wantons vnder *Mercury*; melancholy students vnder *Iupiter*; Iesters vnder *Saturne*; and constant friends vnder the Moone, which giueth a proud checke to the base coniectures of Astrologie. For eyther by this meane, wee shall bee forced to ascribe our qualities to Planets of a diuers straine, which were absurd; or to deny that we deriue or draw them from this spring, which ouerthrowes the generall. Againe, whereas the rules of arte dispose indifferent and equall fauours and disgraces, vnto Countries that are cited vnder one and the selfe-same Planer: we are certified by daily prooffe, that one of these driues out and deuoures another.

confes. lib. 7,
cap. 6.
The fortunes
of two chil-
dren born vn-
der one rooffe,
& in one mo-
ment, recor-
ded by Saint
Augustine.

concerning
twins begot-
ten & brought
foorth very
neere togithet.

Saint *Augustine* maketh mention of one *Firminus*, a friend of his, who finding the fortunes of two Children borne within his house (as farre as any man aliue could guesse) in the selfe-same moment, and vnder one rooffe, to differ so much, as one of them by course of Law and custom of the Country, must in time become the slaue and vassaile of the other, who was heyre apparant to his Lord; gaue vp the studie of the starres, as a spoyle of time and a Schoole of vanity. For what a thing is this, to be compelled to so narrow straites, as eyther in defending equall and like fortunes, to belong to one and the same constellation, wee shall be sure to lye: or in admitting any difference at all, we cannot set downe any certaine iudgement, touching matters that are meere future, and in the hand of prouidence? If any man suspect the truth of this report, because it makes so wide a breach into their strongest hold, let him remember first the credite of mine Author. If hee contend & strue against the consequent, it is ineuitable. If he presume the minute not to haue beene so rightly taken as it ought; I see no reason to preferre the malice of preiudicate conceyte, before the diligence of one, who seeking rather to be satisfied with truth, then to deliuer any thing that might discredite Arte, omitted no respect or circumstance, that might gage the belly of the *Trojan* Horse, which vnder colour of a sacrifice to *Minerua*, destroies both Common-welths and Monarchies. The case of Twins, which hauing beene begotten and brought foorth so neere together, as it is almost vnpossible to think or to conceiue a straighter bond; are (notwithstanding) found to differ very much in complexion, making, wite, and qualities; doeth grype and straine Astrology so sore, as they that fauour and esteeme it most, are glad to pant for breath, and lay the burden of the fault vppon the distance betweene Twins, because time slippes away with such a speedy course, as a man may sooner touch one spoke of the *Nigidian* wheele with one finger twice, then deeme of the Natiuities of Twins by one constellation. But let it be so betweene Twins of one body, because Natiuities (I grant) are motions that proceede by successiue minutes

minutes and degrees (and yet that harmony wherof *Hippocrates* makes mention, betwene those twins which alwayes wept and smiled together, rather by identity of substance (to vse the proper word of the Philosopher) then agreement of the Stars, is passing strange) yet how can they deuise a difference, or excuse their errors about others, which so farre as eyther diligence or arte can ayme, were deliuered into the world in diuers places at one instant? When all is done, their base alay will not abide the touch of a demonstration. For if the Planets wrought alike by speciall vertue, there could bee no difference in their effect: but since we finde so great a difference in their effect, it is not like that they are any causes of our lucke in any thing. *Iacob* and *Esau* had *Eandem natiuitatis horam*, One and the same houre of natiuity, as appeareth both by the text it selfe, *Gen. 25, 26*, and by the iudgement of *S. Chrysostome*; one ascendent ouer-spread them both with equall grace, and yet *Prusquam aliquid fecissent boni aut mali*, Before they had done any thing eyther good or bad, God loued one, and cast off another, *Mal. 1, 2. Rom. 9, 13.*

Twins that
did weepe &
smile together.

Chrys. in epi.
ad Rom.

Therefore we neyther can ascribe our actions or qualities to kinde altogether, because *Nan omnes qui semen Abraham sunt filij*, All that are of the seede of Abraham, are not his sonnes, *Rom. 9, 7*. Nor wholly to the manner of our bringing vp, for *Ioseph* was brought vp so long in the Court of Egypt, as he began to sweare, *Per salutem Pharaonis*, *Gen. 42, 15*. By the health of Pharaoh, and yet obtained place among the Patriarkes; Nor any parcell of them to the Planets, which produce no more then the nature of the seed affoordeth. If Astrologers will make a difference between the proper influence of Planets, as it is conceiued in it selfe, and as it worketh with the second causes, for the bringing forth of any singular effect; they teach no more then euery Shepheard can as readily finde out as *Ptolomy*. For who knowes not, that an heyre apparant to a King or Emperour, shall in time possesse his Fathers seate, if God preuent not ordinary meanes, and that all other persons which conuey themselues from the line of Princes, are borne to great honour? The complement of sundry qualities, imparteth dignity (we grant) to bodies that by nature are vnperfect, but detracteth from those that are otherwise. And therefore albeit in the time of *Moses*, God appointed a peculiar meane to purge and scowre away particular misdeeds; yet Christ extending a more vniuersall benefite of his most precious death, to all that constantly beleue in him, hath left the same as a perfect salue and expiation for all offences.

No ascribing
of our quali-
ties or actions
to kinde alto-
gether, nor to
the Planets.

We do not thinke the Heauens to be blew or red, because the light which commeth thence, discryes those colours vpon earth; no more may we suppose the Planets to be passionate, because they kindle diuers qualities in bodies which are apt to alter. If then the Planets profite and make ripe the bodies vppon which they spread their beames, without infusing any grace or mallice of their owne; what reason lea- deth our Astrologers to grope for knowledge, which is no where to be found,

No iudgment
to be giuen of
the heauens by
apparition of
their colours
on earth.

Chap. II.

Of Astrologick Houses.

found, or to make an Oracle of their owne imagination? Marry (saith one) we want not diuers other helpes and complements to furnish out this stage, although so wide a breach were made in the particulars of Planets, as hath beene declared. And what are they in the name of God? Forsooth houses, signes, aspects, parts, images, fixed stars, and other things which make vp their audite. O braue Astrologers, it pitties me to see the peeuisshnesse of wilfull men, who hauing foysted in one grosse absurdity, are glad to peece and clowt it vp with many more as rude, if not worse, in some regard, to shunne the scorne and laughter of the learned. I should be very loth to publish and disclose the childish principles whereon so many persons of account haue built their empty dreames; were it not that *Agar* waxeth proud against her Dame, and *Esopes* Dawe hath ietted vp and downe so long, with admiration and applause of al the world, that many are ashamed now adaies to acknowledge and confesse, from how many rauenuous and spoyling Birds, she borrowed the painted plumes of her pride and vanity. The labour would be very long and great, to rip and canuas all these matters in as large an ample manner as they ought; but since the volume waxeth very big, and I haue sundry matters of more weight and moment to runne ouer; I will onely spend a warning peece or two against their paper walles, and leaue the battery to greater Ordinance.

Astrologie
borroweth hir
fairest plumes
from many
painted Birds.

CHAP. XI.

Of those Houses, which they commonly vse to tearme by the name of Astrologick Houses.



Ifst therefore let vs make our entry by the Houses Astrologickall, whereunto the Writers attribute so much, as though the Planets haue allowance at their hands of priuate qualities; yet are the same affirmed to bee voyde of all effect, vnlesse the Planet bribe his harbinger to lodge him with a friend. And therefore not onely *Iupiter* (whom they admire for his benignity) some-time wanteth a great part of his proper force; but (in the third house) is accounted neyther good nor bad, & in the sixt vnfortunate; what would you more? They are content to grant, *In loco malo bonum Planetam nocere, in bono malum prodesse, That a good Planet hurteth in a bad place, and a malignant friendeth in a place that is unhappy.* Now would I vnderstand, from whence these diuine bodyes should deriue their slipperinesse and mutability, which in respect of their most excellent and heauenly forme and nature, ought of all other to be most firme and stable? It were a iest to thinke that any man in this world should change his quality in euery Inne, and therefore much lesse they which haue not in themselves *Principium mutationis*. Wee would make iolly sport at any vaine Philosophers, that durst eyther imagine or giue out, that a man which hath to deale in *Cheapside* or *Lumbard-streete*, should be disposed and enclined earnestly

Diuine bodies
should befree
from all muta-
bility, in re-
gard of their
excellent na-
ture.

nextly to become a Mercer while he were in a Mercers shoppe, a Goldsmith in a Goldsmiths shop, and thus alter his intent and humour, according to the nature of the places by which he must be driuen to passe for dispatch of his businesse. And yet we dare conceiue more childishly of bodies that are further from the reach of sence, and neerer to the point of immortality.

Beside, if a Star be but the thickest part of her owne Sphere, I cannot finde, how one of these should challenge so great interest about another. And looke by how much that which shineth, is more excellent then that which shineth not, and that which wee discern, before that which we fancy; by so much ought wee to ascribe more vertue to the Planet which is bright and visible, then to the house which is obscure, and onely (as I thinke) imagined. But let them tell vs of what quality these houses are, of which they speake so much. For eyther they must be *Nuda spatia a corporibus separata*, Empty spaces diuided from the bodies, which can claime no property, because these follow, *Naturales formas non nudam in tercapedinem*. Or they must be as Philosophy doth teach, *Vltime corporis ambientis superficies*, in which none other quality can be, then is in *Corpore ambiente*. And therefore let them giue an instance of those bodies, whose extremest part or skirt is a receptacle or a lodge for Planets. I am sure those houses runne about the world, & therefore as they change their properties according to their site; so must they swerue exceedingly, that alwaies make account of one effect or quality, whether in *Oriente* or in *Occidente*, &c. There remaineth then no roome for houses, but in *Immobile intervallo*, which neyther *Aristotle* nor his Schollers will digest. Or though we should acknowledge such a space, it followes not that it work those properties which our Astrologers imagine. Some of the wisest of that crew, finding their owne errour, and the manifold absurdities that would ensue vpon this supposition, haue laboured to salue the matter with a new conceite, that the Planets change and varie their owne beames according to their sight. Which no man will refuse to grant, so that by change, they meane intention and remission, that is, working with more force and strength at one time then another. But to suppose that Planets change their natures with their place, and making a man rich and honourable in one degree, make him poore and subiect to dishonour and disgrace in another, may be scored vp among those *gambles* olde Wiues fables, which *S. Paul* reprobeth in his Rules to *Timothy*. For whether the Sunne be perpendicular or oblique, he worketh euer one effect, though not at all times with like force and vertue.

Concerning the qualitie of the Astrological houses.

The Sun worketh one effect though not at all times alike.

Q

CHAP.

CHAP. XII.

Of the Signes, diuided by Astronomers into twelue especiall parts.

The diuision
of the signes
by Astrolo-
gers into 30.
degrees.



Origen in
Leuit.

Images made
account of by
the chaldeans.

Touching signes, wee haue to vnderstand, that because Astronomers for ease in numbring, diuided the Circle into twelue speciall partes; Astrologers come after & diuide euery signe into thirty degrees, euery degree into three-score particles; and yet not satisfied with all these toyes, which no Philosophy doth teach (to make their Art more obscure and difficult) they fall to attribute particular effects, first to euery degree, and then to euery particle, supposing some of them to be darke, other cleare, some dedicated to *Sol*, other to *Mars*, some well affected to this Planet or that, others professed enemies, some favourable, some vnfortunate, as if the first originall of this diuision of the circle, had proceeded rather from the course of nature, then the liking of Astrologers; who (as I saide before) without conceite of any property in degrees or parts, deuised this short meane for their owne aduantage. Whereupon *Abraham Auenazra*, one of their best Doctors yeeldeth so farre, as to make the diuision of it selfe indifferent. *Ptolomie* with all the Schoole of Egypt, neuer thought that these signes had any solid or firme nature wherein to consist, and therefore *Origen*, who was best acquainted with those matters, writeth that the signes are *Mente tantum intelligibilia*, *Onely to bee conceiued in the minde*, &c. For since there is no certaine part of the eight Sphere deputed to this speciall vse, that in the same, eyther *equinoctium* or *solsticium* should be euer made; but sometime one part serueth the turne, sometimes another, *Hac puncta sunt re ipsa nulla*, *These points are none in very deed*. And therefore though the learned in the Mathematics, might plote out with their pen these signes as helpes to Arte; yet maketh this no more then a tale of *Robin-hood*, for the properties of signes, which ought to be conceiued and regarded in Natiuities. The *Chaldies* finding this as it should seeme, excluded them quite from their Arte, and cheefely made account of Images, which proues their reasons to bee very weake, that thinke the Planets to retaine as strong a smacke and sauour of the Zodiacke, as hearbes of a Garden; for one receiueth nourishment, so doth not another. The Plants or Rootes are fixed in the ground, the Planets so farre apart from the Zodiacke, as a Cittizen of *London* might as well smell the perfumes of *Paris*, as these communicate or impart their qualities. Sauing that to releue this exigent, they haue found out a new deuice, that forsooth two places in one Signe (though they be somewhat further off) are allied more neerely then those that (hauing place in sundry signes) confine & border one vpon another. For why (say they) doth the Sunne in *Leo* work with

more

more effect the in other places; if there be no vertue in the signe? Forsooth because his beames doe more directly strike vs from that place, for if the signe it selfe beare any stroke in this, then should the Sunne in *Leo* spread his beames with one kinde of effect and force ouer al the world, which experience doth teach to be farre othierwise. For looke at what time Regions sited to the North, are parched and infested with the feruent heate of this constellation; the South is found to freeze. And againe, being sited in *Aquarius*, at which time we see nothing else but Ice and Snow, &c. he parcheth in the South, &c. The Sunne in *Aries* reares off the grisly maske of Winter, and renewes the World. How so? by vertue of the signe? Nothing lesse, but by drawing nearer to these parts, and reuiuing (in a sort) his olde acquaintance with the world, which was discontinued and intermitted with his absence. For if this signe had any greater force, in respect it is an exaltation of the Sunne; how could he worke the same effect (in all degrees) out of the signe of *Libra*, which is opposite to *Aries*, among those which as *Lactantius* sayes, *Aduersa nobis urgent vestigia*? Thus we confesse the *Ram* to be *Signum suscitans tonitrua, pluias, &c. Causing Thunder, Rain, &c.* Not in respect of any quality proceeding from the signe to this effect: but because the Sunne approching to the *Ram*, dissolueth first the moysture of the Winter with a gentle heate, and after gathering & growing on to greater strength, drawes vp that store of matter whereof the rayne and thunder is engendered. For further prooffe heereof, we are to note, that the Sunne is alwayes most hot and feruent in *Cancer*, though the same be neyther his house, nor his exaltation, & which is more, not a fiery signe, but a waterish; and therefore wee may with reason refer distempers & particular diseases to the ground, in respect they waite not on the signe, but on the season. Touching the manifold and endlesse controuersies and alterations among Astrologers themselves vpon diuers points, as namely, whether the Signe giue vertue to the Planet, or the Planet to the Signe, whether the Signes deriue any quality from Images, and such like; I will not speake till I be prouoked by some other meane. Because I rather chuse to ouer-slip aduantage, in abridging prooffe, then to offend by stretching or enlarging points, which are more incident to the matter, then requisite for satisfaction. This is enough for a taste of true Philosophy, concerning Signes, and for the rest, I doubt not of their priuate iudgement, in disclosing and disciphering the grosse packe of abuse, which eyther are enabled by light of reason to discerne a fancy from a truth, or haue beene taught by Logicke, to distinguish things which are atchieued by themselves, from others that are brought to passe by accident.

The Sunne in
Leo worketh
with more ef-
fect then in
other places.

Whether the
Signe giue
vertue to the
Planet, or the
Planet to the
Signe,

CHAP. XIII.

Of fantastick conceits about aspects of Planets, fauourable or vnfortunate.

The disposition of diuers things tending to one end, cannot lose their vertue onely by distance.



Their fantastick conceits about aspects of Planets, eyther fauourable and lucky, or vnkinde, and therewithall vnfortunate, are sufficiently shaken by this certaine ground of true Philosophy, that the disposition of diuers causes tending to one certaine end, cannot forgoe their vertue by meere distance onely. Let them bring one instance against this out of all Aristotle, and I will deale no further in the matter.

If the Schoole of naturall Philosophers and learned men, confine the rage of passions and affections, to the Regiment beneathe the Moone, and Iob assures vs, *Fecisse Deum pacem in excelsis suis*, That God made peace and amity among the supream bodies: how can they feigne so many battels and conflicts, eyther among the Gods themselues, or betweene their beames, as that verse of Ouid may no lesse agree with vs, then with the Paynims.

Mulciber in Troiam pro Troia stabat Apollo.

The Moone receiueth light from the Sun, to her perfection of Maieftie.

And the fortune of a Common-wealth, shall seeme wholly to depend vpon the fauour of a Planet. The celestiall bodies can neyther proffer wrong, nor suffer any thing if it be not for their good, as the Moone receiueth light from the Sunne, to her owne perfection and encrease of Maiefty. Beside, there is no dreaming of conflict, without concluding a decay, because the second alwayes followes and ensues vpon the first, but nothing that hath eyther place or course about the Moone, can *Interire*, therefore it is not possible for any such conflicts or ouerthwarts to be among the Planets, as haue bene supposed. Moreouer, if their formall regards of *Quadrat*, *triangular*, *sextile*, *oro*, *opposite*, were able by proportion to alter properties of beames, then might they likewise change the nature of the bodies from which those beames do come; because the vertue of the beame can haue none other head then a *Corpore irradiante*, which were too great an error to be imagined. Why should *Iupiter* in *Cancer*, communicate no qualities with *Mars* in the Signe of *Leo*, which are neighbour Signes? Whereas we make them ioyne their beames in very gracious & friendly manner, after *Mars* hath bene remoued further off into *Virgo* with a wider distance, since this principle cannot be denied, that whatsoever worketh by meane of influence into any other kinde of thing, *Quanto proximius est patienti, tanto agere efficacius*, The neerer it is to the same, with the more effect and strength it workes. So that albeit distance or neere neighborhood may diminish or encrease the quality; yet can

it

it not corrupt or alter it. But put the case wee should admit the passion betweene the beames, for the compassing of which, they fetch about so many giddy turnes; I hope they will not otherwise demaund the same, then with their olde prouiso, *ut minus nobilia patiantur a nobilioribus*. Which cannot any whit auayle or further their conceits, considering they frame their plots in so strange a sort, as *Sol* the Prince of Planets, vnto whom Philosophers ascribe more glory then to all the rest, is not onely greened but infected, and oftentimes sore wounded by the malice of a rebell. The consideration of aspects, depends vpon a true dimension and diuision of the Heauen into certaine limits or confines, by which one Planet is diuided from another. Therefore 180. parts in distance make an opposite aspect, because the same redoubled makes vp the full number. Likewise the trine by triplication, and so forth in *ceteris*. If then this figure or proportion conferre so strong a vertue for this cause, why giue they not the like allowance betweene the number of 42. and likewise of 45. degrees, wherof one multiplied five times, another eight, arriueth to the selfe-same period? Marry (say they) because another secret lurketh in the obseruation, for that the trine quadrate and sextile aspect by multiplication, comprize as well the number of the signes also, &c.

Whereon the consideration of aspects do truly depend.

O strange Philosophy, who can deride the Coniurers of Egypt, which wrought all things by fractions of Arithmaticke, and blinde characters of their owne deuice; when (in our dayes) some blush not to face out more grosse deceit with lesse probability? For my part, I can conceiue no reason, why we might not as well contriue and warrant an aspect within thirty parts, because the same containe no lesse the double edged mystery whereof they speake; then those other that haue bin accepted by their liking, and selected by their diligence. And thus we slide into that grosse absurdity (which *Aristotle* reprooueth, and not without great cause) of scanning qualities, which are naturall and annexed vnto bodies, by demonstrations which are Mathematicall, and abstracted from the subiect. Their other argument of coming out of signes, *Eiusdem generis*, because the Planets cannot possible regard one another with a sextile or a trine aspect; but they must be both eyther in a masculine or a female signe, is not worthy the repeating. For let them shew some reason, why these looks alone should breed a straighter linke of kindred betweene Planets in respect of place, then nature doth betweene twins, which are engendered not by the looke or smell, like the Colts of *Araby* (if *Pliny* write no more then may be warranted for truth) but of the substance of the selfe-same parents, and are conceiued in one moment. Whereas notwithstanding our owne experience doth daily teach, that these differ no lesse then white and blacke, then good and bad, then *Esau* and *Iacob*, then *Hercules* and *Amphitrio*. But if onely the children of this world marry, whereas they that shall be counted worthy of the life to come, and rising from the dead, do neyther marry, nor are married, but shall be like to Angels,

In what manner Planets cannot possibly regard one another.

Luke 20, 35.

Gal. 3, 28.

Aspects ouer-
thwart & op-
posite as for-
tunate as the
rest.

A comparifon
deriued from
an Analogie
with Muficke.

Angels, &c. Why should we fayne a masculine or feminine property in Heauen, where neyther it hath vse nor ende? And if among those which haue put on Christ in this world (as S. Paul sayes) there is neyther respect of Jew or Greeke, of male or female, much lesse in the Spheres aboue, where neyther carnall operations, nor concupiscence hath any roote, nor the signes (like blocke-houses) can bee saide to harbour or bestow such forcible or defectiue qualities. But make how well they proue their concord and agreement in aspect; by comming out of signes *Eiusdem generis*, for by the same proportion, I will vndertake to prone the lookes which are most ouerthwart and opposite, to bee as fortunate and lucky as the rest; because both *Aries* and *Libra*, *Cancer* and *Capricorne*, are signes *eiusdem generis*, and so are all the rest, whose regards are opposite. Moreouer *Ptolomy* proueth in his third Booke, that not the Sextile onely which is good, but the Quadrate which is malignant, answer one another oftentimes out of signes that are not onely of one kinde, but likewise of one quality: whereas on the other side, the Planets which are in signes of diuers and repugnant kinds, regard not one another with a quadrate or an opposit aspect at al times, as some thinke, but sometime with a sextile in the greatest fauour as appeareth. They vouch another prooffe out of Analogie with musick, where the Base accordeth better with the Treble, then with any string betweene, as if the dreame of harmonies in Heauen, which hath bene quite forgotten euer since the date of *Pythagoras*, should be reuiued for a colour of this Paradox: and yet he drew this fiction with greater probability from Spheres, which in respect one lyes aboue another, may bee compared better to the strings of instruments, then signes which vouchsafe not any way so fit and apt a figure, to the countenancing of so friuillous a fancy. Diuers haue bene very diligent and inquisitiue in finding out the right & perfect ground, from whence these fancies of aspects were taken, but in mine owne conceite, the sundry shapes and figures of the Moone, according to the limits of her approaching or retyring from the Sunne (who lends her light) induced diuers to presume the like of other Planets among themselues. And I beleue this guesse so much the rather to be true, because the lookes which are supposed among Planets, by the Writers in that Arte, doe so fitly sute and answer those which are ascribed to the Moone, both in number and in quality.

CHAP.

CHAP. XIII.

Of those Parts and Images which by Astrologers and Astronomers are attributed to the Planets.



Need not stand vpon the confutation of those Dreams which are deuised about parts of Planets, by any other ground then their owne authority, which were inuenterers of the fable. For *Hermes* neuer gaue them so great credite in prefiguring euent of things, as by inueterate error (which some that speak more mannerly, call custome) they haue since those dayes ob-

tained. Againe, *Ptolomy* the Arch Astrologer promising to deliuer his instructions & rules, *μη δὲ ἀκρίβειαν καὶ ἀσφάλειαν ἀποδοῦναι, ὅτι οὐκ ἔστιν ἐν αὐτοῖς, ὡς οὐκ ἔστιν ἐν τοῖς ἀστρονομικοῖς, ὡς οὐκ ἔστιν ἐν τοῖς ἀστρονομικοῖς*, Not by parts and numbers woide of any perfect reason or effect. And againe, vainely deuised by sundry men, *καὶ μὴ μετὰ οὐδὲν λόγον ἀποδοῦναι*. And hauing no perswasive or pithy reason to induce themselves, declare his weake conceit and iudgment of these tickle props and supporters of Astrologie. For strange it were, that distance should do more then neighborhood, and that the ascendent should worke more by dimention then by influence. But not content heerewith, as if there were no stint of olde *Wiues* tales, they suppose and fancy sundry meetings and concourses of the Stars, *In species imaginum, In the formes of Images*, ascribing to the same the properties of things which they seeme to resemble in their Kalender.

Whereupon *Auenazra*, one of the best learned of that crew, can finde none other cause why *Ptolomy* should call that figure *Lyram* a Harpe, which we call *Vulturem cadentem*, A falling Vulture, sauing that euery man (saith he) may as well change the name in vse, as he hath altered the figure in imagination. *Nam quemadmodum alie alijs stellis pro oculorum arbitrio coniunguntur, ita diuersæ sunt imagines*. For as Stars seeme to be matched or combined, according to the iudgement of our eye, so we conceiue the figures. As if a man would prophesie, that such a shower of rayne would bring forth Lyons, and such another Citties, &c. because the Clouds which let them fall, represented such a kinde of Image. For to say that Stars haue greater force in bringing their properties to passe, and leauing the print & stampe in nature, is but a begging of the question, which we call *Petitionem principij*, vntil they proue their maximes, either by more pregnant reason, or more sound authority.

Beside, the body of the Sphere being round, maketh this conceite more arbitrary to the lookers on, for still it shall be lawfull, eyther by taking in, or leauing out some Stars, to cast what shape it liketh them in the mould of fancy. I will not take aduantage by the *Chaldies*, who confounding *Scorpio* and *Libra* in one masse, could not be induced to admit more images then eleuen; nor that the best authority that can be

It is not possible for distance to do more then neighborhood.

In what manner we conceiue Stars to be matched & combined.

The confounding of Scorpio and Libra into one lump or masse.

be vouchsafed for their defence, is taken out of *Aratus*, first a Poet, who by custome hath obtained liberty to gloze, and then as *Cicero* confesseth, altogether ignorant in matters which hee takes in hand to write. But I may probably coniecture, that if God (at the first establishment and publication of his legall Ceremonies among the *Iewes*) appointed none other images in the seate of Mercy, then two Cherubins, & those *Respicientes se mutuo, Regarding one another, &c. Exod. 25, 18, 38, 7.* It is not like that he would garnish and adorne his seate of Maiesty with Images of Lyons, Tygres, Beares, and sometime of monsters also, as *Centaurus* and such like, warring and contending (without end) among themselves. Whereupon it falleth out, that strife which Nature shunneth and detesteth in this corruptible world, is marshalled among the Stars for a greater ornament.

Nature shunneth strife, & yet it is marshalled among the Stars.

But looke with what authority the Learned in Astrologye presume to cast the Stars into so many shapes, the *Rabbines* of the *Iewes* are not ashamed also to deriue their Alphabet from thence, as if without a most vn sensible vntruth, or rather a maine swarme of lyes, we could neyther finde an Astrolabe in Egypt, nor Orthography in *Palestine*. *Arbitrio enim figura sunt, actu nihil, For in conceite, saith Bonauenture, they are figures, but in very deed they are nothing.* Diuers seeme to wonder what should first encourage men to fayne these toyes: but for my part, I conceiue with *Erastus*, that the formes of Images were first deriued from similitude or correspondence, in effects which the Sun worketh in those places. Thus *Aries* is called so, because the Sun arriuing in that point, cloatheth the soyle with a new fleece, and soketh vp the moysture of the Winter. *Taurus*, because the season is most fit to manure the ground. *Aquarius* and *Pisces* water all the world with rayne. *Scorpio* begins to pricke with cold. *Sagittarius* to shoote vs through with the frozen dart. In *Capricorne* the Sunne begins to skip and leape againe like a Goate. *Libra* poyzeth the dayes and nights in equall ballance. *Leo* takes his name of strength and feruent heate. *Virgo* of sterility, which are caused by the Sunne, repaying to those places.

How the signs come to bee called by such names as are giuen them.

Now let the reasonable iudge, whether it be like that these supposed Images, which (as I haue said before) haue none other forme then fancie doth assigne, should eyther giue a qualitie, or alter that which *Sol* himselfe (from whom they draw their figure by similitude) imparteth to the subiect. Is it not enough for husbandmen to take notice of the fittest times and seasons of the yeare, wherein to plye their labour, by these bright and blasing signes, without Astrologers should adde the properties of brutish Beasts, to worke in vs by nature, what is not in them-selues but by imagination? Beware of building vnder *Scorpio* (say they) least thy Lodgings be infested with Toades, Snakes, & such like vermine, as by nature are most venomous. Again, they teach that Physicke is vnwholsome, so long as the Moone is in *Taurus*; because as Bulls chaw cud, so will he cause thee to cast vp thy medicine. To those that are borne vnder *Corona* when it riseth, they promise a Kingdome.

Matters to be auoided by the iudgment of astrologers, and why.

Vnder

Vnder *Lyra* a fiddle; whereupon these strange absurdities ensue, that first our fortune hangeth on the iudgement of our eye. Secondly, we know not what to trust, because all eyes discern not formes alike, but change according to the glimpse of fantasie. Thirdly, it is quite without the compasse of all reasonable rules, that euery thing should haue the property or vertue of another, which it seemeth to resemble in externall shape. And last of all, although we should allow their formes & images, according to the plots, or rather shadowes of their bare conceits; yet were it not exceeding strange, that *Taurus* in the Sphere, should effect & distribute the qualities of *Taurus* in the pasture? Well, let vs beare with this generality of images, because they ground the same vpon the figure of a multitude of starres, concurring formally (if you belecue their aymes) *In speciem imaginis*; what bring they for those images which are supposed to consist in the front or face of euery signe, and that with such diuersity of toyces, as a man that readeth and peruseth their vn sensible conceits, would thinke hee walked all the while in a world of antickes?

Every thing to haue the property of another, which it seemeth to resemble in shape.

In the face of *Cancer*, they paint out a young man well apparelled, his shape betweene a Horse and an Elephant, &c. In the face of *Leo*, a tree with a deepe roote, and a dogge couched on the branch thereof.

What Images they figure in the faces of the signes.

Some place a fayre woman in the face of *Aries*, others a blacke *Moore*. Some say there is a golden pype in the face of *Gemini*, a barking Dog and a Dolphin, others a yong man, desiring to be put into complete armour. To the third face of *Scorpio*, the *Arabians* ascribe a Horse and a Hare, the *Indians* a wilde Boare and a Libard, others a man vpon his knees, which is most probable of all the rest, making sute to God, as I suppose in the behalfe of all Astrologers, that they may once againe be restored to their fences. I leaue out many more, the tedious discourse of which, would not cause so many men to smile, as to cast vp their stomackes. The *Egyptians*, *Chaldaans*, olde *Greekes*, and olde

Latines, were altogether void of any knowledge of these images in faces, which condemneth *Halie* ten times more, for fathering the same vpon the grounds of *Ptolomy*. For where he teacheth, τὰ ἀνατέλλοντα ἐκείτω δὲ καὶ τὸν ἀπολλύμενον τὴν ἀνατολὴν καὶ τὴν ἀπολλύμενον, &c. hee meaneth onely figures of

The Ancients of elder times ignorant in the knowledge of such images in faces.

the Beasts, ascribed to the Signes and fixed Stars, but seemeth not in any place to take knowledge of the other. Some that are ashamed of the rude & harsh report of such vaine toyces, haue gone about to qualifie the same, by noting that diuersity of strange effects are rather painted out, the such images indeed comprized in the face, &c. Whereas the deepest and profoundest Doctors of their faculty defend, *Verifimas imagines contineri*, That most true and liuely Images are contained in the same, and that they worke sometime things sutable and correspondent to their outward formes, and sometimes greatly different, as appeareth by *Albumazar*.

But how should I belecue their blind anticks, when their eyes can see no further then mine owne? Their Authors are flat Infidels, ac-

R

curfed

curled by the mouth of God; their wits but ordinary and like other men; their iudgment ouer-cast with such a multitude of mysty clouds, sent foorth from all the quarters and corners of the world, as it cannot possible put foorth the beames of perfect vnderstanding.

I could alledge a number of like toyes, without any ground of truth, or guesse of probability, brought in to dazle and perplexe the wittes of simple men, whom they would make to wonder at their skill, as both the head and tayle of the Dragon, Fortunes part, which hath the fittest name and place of all the rest, because it is (in very deede) the part of nothing, &c. Whereas they leaue out many things of greater weight, and seeme to value them with very slight regard, because they cannot reach the depth of their interpretation. For since we must beleue that cyther there is not any kinde of influence at all in these shining bodies, or if there be, according to the rate, we must diuide the same among the all: what reason or authority can be alledged, for the culling out the number of 1022. onely, from among the multitude of fixed Stars? As if not onely nature, which notwithstanding Philosophy would neuer grant, but God himselfe her Founder, had created any thing in vaine, or to little purpose.

The head and
tayle of the
Dragon, For-
tunes part.

God and Na-
ture created
not any thing
in vaine.

But let vs see what shifts they make to wipe away this blow, which loppeth not the twigs or branches of conceite, but striketh at the very balke of starre-diunity, *Petrus Apponensis*, one of the discreetest in that ranke, perceiuing what aduantage growes against him by this argument, confesseth in plaine termes, that the greatest difficulty consisteth in this point alone: but notwithstanding, holds it as a labour that may be archieued and overcome with diligence. *Haly* thought that GOD himselfe eclipsed our presuming curiosity, by this thicke Cloud, least otherwise we would haue aymed further then becomes mortality. But how doth cyther of their answers ward the stroke, when both acknowledge that to be most infinite, which they wold couch within the compasse of an Astrolabe? Another finding this flat instance in the former strength, deuise to dispatch the same by setting downe this principle, that onely the greater Lights ought to be scanned and regarded in the iudgement of great matters, and that there is small effect in the lesser; *Idque propter corporum exiguitatem, And that for the smalnesse of the bodies.* As if they could deeme or descant of their vertue, when they neuer vnderstood whether any were in them or not: as if the least of all those fixed Starres which they regard so little, were not bigger then cyther *Mars* or *Venus*, whom they magnifie so much, or as if the smallest Star could be counted little, in respect of any thing beneath the Moone, or of all the world together.

The least of
the fixed stars
bigger then
Mars or *Venus*

But first I craue it may be noted, how much they stand beholding to their olde friend *Ptolomy*, concerning this one point; who allowing to the Planets ordinary lucke, affoordeth to the fiery starres more happinesse then may be imagined. *Regiomontanus* in like sort, with other of that side, preferre the properties of fixed stars, in respect they are not

Fugaces

Eugaces & momentanea, sed stabiles & perpetua; but I passe them ouer. Again, suppose that euery single starre could worke great effect, what maketh this against the meeting and concourse of many? For whereas many hands make vp one full and perfect strength, the leauing out or missing of the least, diminisheth the streffe. Where many voyces make a sweete consort, we cannot leaue out any without want. And where many simples are compounded in a medicine, for the helping or correcting of that excellence or predominance which is proper vnto euery one, the smallest error breedeth a great inconuenience.

Small errors
cause great in-
conueniences
in matters of
moment.

Bonatus seeketh to escape at another loope, affirming all the starres to be considered and vsed by Astrologers, although they cannot name them all, in respect the signes are vsed, &c. For whensoever any starre is coextended vnto any signe, within the selfe-same lynes hee prooueth it to worke, according to the vertue of the signe it selfe, without respect or mixture of his proper influence. Indeed this might suffice, if hee could prooue, that fixed starres deriued properties from signes, &c. But still me thinkes, in flourishing the fond conceites of error, with the colours of pretended skill; the party leuels with like ayme (for all the world) as if I should vndertake to tell what is done in *Galecute*, or in those Cities of the Moone, which *Lucian* describeth in his Dialogues. Therefore being guilty to himselfe, and in his priuate conscience (as I conceiue) of a very friuolous and impertinent imagination, he demandeth to like purpose, though with greater probability, why they may not as well discourse of bodyes whose particular effects they cannot reach, as Diuines are wont to preach of them, and yet for all that, vnderstand as little?

To this I answer, that there is a difference betweene admiring, and commending them as workes of God, and making them the causes or discoverers of future accidents. The first is free for any that dependeth on the prouidence of God, the second fit for none that are but dust & ashes. Again, I grant that he which seeketh onely to vnderstand the nature of the stars, as well as of the simples in the field, may be saide to vnderstand in some degree, though he bee not exquisite and perfect in them all. But if a man will eyther compound a playster out of diuers Simples, or set downe a constellation which comprizeth and contayneth properties of sundry Stars, because one may resist or helpe, diminish or encrease, kindle or abate another, without he knew the meere particulars of euery singular, we neyther can nor dare affoord him vnderstanding in the generall. Now whether these particulars are to be conceiued by the frayle capacity of mortall men or not, I refer it to the verdict of *S. Paul*, who reporting (with great bashfulness and modesty) the manner of his trance, adioyneth onely thus much touching them, that he heard these secret words, *Qua nemini fas est loqui. Which is not lawfull for any mortall man to utter, 2 Cor. 12. 4.* No doubt Astrologers would haue tolde vs many goodly tales, if euer they could haue attained to so fayre a colour of their strange imaginations.

Great difference
between
admiring and
commending
the workes of
God.

Without know-
ledge of euery
particular, no
vnderstanding
in the general.

It is not possible for any man to descry before hand the reasons of things to come

Furthermore, against diuining touching accidents and euents to come, I may be bold to vrge that maxime, which neyther learning or experience could euer hitherto controle, that is, *Entis per accidens nec esse, nec esse posse scientiam*, That neyther any certaine knowledge is indeed, nor can be gathered of things which come to passe, not by the leuell of a certaine rule, but by the rouing of vncertaine accidents. Or, as the same Philosopher enlargeth his conceite more fully in another place, it is not possible for any man aliuie to descry the reason before hand, *An et cur, Whether or why* so many diuers accidents as are requisite and needfull to the compassing of any strange effect, should eyther iustle and concurre together, or ensue successively one in the necke of another, considering how many lets may come betweene the Cup and the Lip, or a Starre and a Strawberry. For whatsoeuer is contingent, saith *Nemesius* a learned Bishop, is likewise *ἀόριστος*, that is, *indisinit*, whatsoeuer is not circumscribed, is *ἀγνώστου*, *vnsearchable*, and therefore all Prophecies which challenge extraordinary light, especially those that descant of Natiuities, which Egypt *αἰγύπτου* respecteth and esteemeth aboue all the rest, are idle and impertinent.

It is an easie matter I confesse, to diuine by causes, which by course of kinde are linked and combined to their determind, particular, and infallible effects, what is likeliest to betide: but to guesse a farre off at a matter, what shall come to passe by meane of diuers middle causes intercurring, which are loose, dislinked, and not any whit according to themselves; is as if a man would take vpon him to discern by the light and sharpnesse of his eye, what kinde of Bird a Merline strayneth in her foote, when she mounteth almost out of sight: or by staring on a Steeple of a Parith Church, to tell what kinde of people pray within the same, of what religion, with what zeale, to what end, and with what ceremony. Which strait and narrow circumstances, being but conceiued in the priuate thoughts, *ἀνὰ τὸ νοῦν* *Without demonstrations*, as all Philosophers confesse, cannot be warranted by certainty.

Things frayle are sooner found in pompe then those diuine and vndiscoverable.

Gregory Nazianzene maketh no difference betweene picking the knowledge of Gods prouidence out of the starres, and seeking to descry the secret counsels of great Princes, by the figures, flowers, or deuices which are embroydered vpon a Princes Cloth or Chayre of estate; for sooner shall we finde that which is frayle, and to be found in a seate of pompe, then that which is diuine, and not to bee discovered in a Cloud of Maiesty. Such loose, dislinked, and disseuered effects as I mentioned before, may eyther *ῥιπιδίᾳ ἢ καὶ ῥιπιδίᾳ* *be brought to passe, or not*, saith *Aristotle*; because there is not any necessary cause (so farre as we are able to conceiue) in nature, that is able to enforce or driue them to their issue.

This was the reason, why Philosophers defined chance & fortune to be causes not by themselves, but by accident or hap, as when a man digging for a mallow roote, lights vpon a peece of gold; *Præter intentionem enim operantis eueniunt*, *For they fall out quite beside the purpose or*
the

the meaning of the labourer. The Painters alwayes paint out Fortune, eyther standing on a rowling stone, which moueth and remoueth still, but neuer gathers mosse; or with a sayle ouer head, which waiteth and attendeth vpon the change of euery winde; or sitting in her Wheele, whose turnes are swifter then the thought of man, to set forth fickle fauours by like termes of mutability. I will not say as Tully did, *Non cadere in deum ipsum*, &c. That it fell not to the share of God himselfe to foresee the certaine prooffe of things to come, which require the meeting and concurrence of diuers accidents: but this I dare affirme, without encroching any iot vpon the power and strength of God, that man can iudge no further of euents to come, then the causes of the same are actually comprized in the things themselues from which we take our ayme and deriue our knowledge. For example I will put some cases that may make the point more euident.

Man can iudge no further of things to come then the causes actually comprized in themselves.

A man that sees a Pomegranet tree, can tell what fruite it ought to beare by kinde; but yet he cannot warrant or assure himselfe, before the fruite be gathered (by gazing on the same) that it shall not bee shaken by some storme or other, blasted by some bitter winde, or consumed by the Caterpillar. We know not whom they shall restore or hinder, who shall eate them, or what effect they shall worke in eating. I deny not but that potentially all and euery one of these effects are enclosed in the proper cause; but after so diuine and darke a manner, as because *ἡ φύσις ἀποκαλύπτει τὸ ἀποκατεσκευασμένον*. Diuers windes may blow from diuers quarters, and in euery minute bring a change, therefore we can resolue of nothing. Beside, the will of man is mutable, according to the means that are laide open to the same, and hath more turnings in and out sometimes in one moment, then the laborinth which helde the *Minotaur*. If I be not resolute vpon the course which I my selfe take within seven dayes, can any man aliue descry mine inward thoughts, by casting vp the figure of a blinde natiuity? Let euery man that thinkes himselfe to be most resolute, consider his owne steps, and call to mind, how often in the weeke he changeth his deuice vpon a sudden chance, which was perhaps debated and determined with leysure. Or if they be not willing to take all this paine, I leaue them to the Prophet *Dauid*, who confesseth, that almost in the twinkling of an eye, he found a kind of forwardnesse and aptnesse in himselfe, to two seuerall courses that were flatly contrary, that is, eyther to forbear King *Saul*, or else to murder him. Godly thoughts and purposes proceede from God, vncharitable fancies and deuices from the diuell; but neyther one nor other from the Planets. Imagine that I meane and haue determined a voyage into *Italy*, vpon the way a friend of mine encountering by chance, inuiteth me (for company) to visite *Colline*, during this warre-like preparation, both against and in defence of the Bishop. It chanceth me to lose my purse in ryding thitherward, and comming fayre and softly backe againe to seeke the same, I light into a pack of theeuers, which put my life in icopardy: the question is, whether all these chan-

The mutability of mans minde according to means laide open thereto.

I Reg. 24. II.

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ges (without any lyne of consequence, to leade vs from one hazard to another) can bee printed or obserued in the figure of the constellation?

Foure severall
and strange
accidents hap-
ning suddenly
one in ano-
thers necke,-

An excellent
example, well
worth the due
observation.

Chāges which induce fortunate euent, are farre distant from the reach of reason.

A woman walshing of her childe by a Riuer side, not farre from *Lyre*, chanced to heare the sudden cry of another childe of hers within, whereupon running hastily to see what was the cause, found that the little infant (with a knife) had wounded it selfe almost to death, & lay sprawling in the blood. The woman greatly perplexed with this heauie chance, ran backe to bring away the other which she left behinde; but before her comming it was drowned in the River. In the meane time arriues the father of the children, who being stirred vp and enflamed suddenly by the force of nature, and supposing that it was not possible for these mishaps to chance so diuersly, without some negligence or folly in his wife, neuer gaue ouer beating till hee left her dead, and forthwith, as a man not able to withstand so violent a storme of care and kindly griefe, cast himselfe head-long into the selfe-same water wherein the second childe was drowned, to make vp the tragedy. This is no fayned tale, but the true report of a thing indeed; by which wee see, that one mishap begot another on a sudden by such vnexpected meanes, according to the course of second causes neere about the place, and not of Planets in the Firmament; as no man that hath any sence will thinke, that eyther the first impulsue cause, or the meanes which afterward fell out, were reuealed by the figure of Astrologye. Imagine that a poore man leaueth many children without releefe or maintenance to bring them vp; whereupon a Noble man meeting one of these begging in the streete, by chance (for charity, together with a good conceite of the countenance, and pregnant answers of the childe) setteth him to Schoole, from whence after orderly proceeding by degrees of learning, this poore orphan (at the last) is called to some honourable Office in the Common-wealth, or perhaps to the place of a Metropolitane. Now must we thinke, that at such time as the father left this childe, as well as the rest in pouerty, neyther Fortune, or rather prouidence of God, in causing him to meete with a Noble man vnlooked for, who was the meane of his preferment, could bee foreseene by the starres; because it rested not in them, but in the minde of the party, whether he would go that way or not, nor the meanes whereby it pleased God to rayse him to that honour, because his patron might as well haue set him to the keeping of a Gosse-hawke, as to his booke, nor the end it selfe, because the Prince might haue elected others to that place, if it had liked him, nor any other instrument that ayded in this cause, although we should confesse the readinesse of wit to proceed from the Planets, for that the causes are too farre dislinked and disseuered from their strange effects, & the changes which induce the fortune, too farre remoued and diuided from the reach of reason.

What man aliue could tell the French King, that a Pigge running
betweene the legs of his sonnes horse in an open streete, should cause
the

the

the same to fling, till he threw downe the Prince, who was so dangerously brused with the fall, that he deceased afterward? Who could assure *Don Sanchio* King of *Nauarre*, that a woman letting his onely childe and heyre apparant fall out of the window of a Gallery, should be the author of so many bleeding tragedies as fell out in that Country? What Prophet could haue picked out of *Mars* and *Saturne*, the manifold mishaps which befell that Prince of blessed memory, King *Henry* the sixt, whom I name for duties sake (in respect hee was Founder of that worthy Colledge in *Cambridge*, wherein I was brought vp) sometime sleeping in a port of honour, sometime floting in the surges of mishap, sometime possessing forraine Crownes, sometime spoyled and deprived of his owne, sometime a Prince, sometime a prisoner, sometime in plight to giue succour to the miserable, sometime a fugitive among the desperate?

The many
mishaps and
miseries of K.
Henry the sixt.

I haue saide enough before, how farre the Planets may be saide to worke *Per se*, that is, to ripen and make perfect euery liuing thing, according to the proper kinde and nature of it selfe, which *Moses* calleth *Secundum species suas*, *Gen.* 1, 23. Touching other strange euent, which draw their vertue rather from the meanes that happen by the way, the from the first intent, from fortune then fore-sight, and depending altogether vpon the meeting and concourse of diuers accidents; are not so determinately bent to certaine ends, but they may be wrested, altered, and enterchanged, by the meanes that come betweene. I hold the to be brought to passe by chance altogether, in respect of vs, though God by prouidence direct them as it seemeth best to him, for effecting of his holy purposes, otherwise it had not beene possible for *Iason*, giuing a thrust at the body of *Phereus* his enemy, with a minde to kill, to haue lanced an impostume, which (without this thrust) vndoubtedly would haue made an ende of him. Against this, some alledge, that as the Carpenter may guesse at the goodnesse of the Frame, by knowledge of the Timber, so may we also at the course of things, by poring in the Planets. But mine answer is to this, that the members of comparison resemble not in any point, for the Timber is a cause materiall of that which shall be built, the Planets are not so of any thing that we shall worke; the Carpenter can iudge of the strength and season of the Timber, where-with he resolues to build, but Astrologers neyther vnderstand the properties of all those Planets which they take vpon them to know best, nor of a world of starres beside, which because they cannot marshall in their Arte, they giue ouer and set out for cyphers: the Carpenter conceiues according to the proper causes which do sildome fayle, and we by shaddowes of our owne conceite which do neuer follow. Last of all, no wise man will suppose it to be halfe so easie for vs to dispose the Planets after our owne will, as for him to square the Timber after his owne fancy: wherefore vntill the Carpenter can tell, not onely that the building will continue long, which is not hard, but that it shall haue Lords of this or that degree, as

God directeth
all things by
his prouidence
although in
regard of vs
they seeme to
happen by
chance wholly.

Comparison
of a carpenters
indgment in
timber, with
an astrologers
knowledge in
the Planets.

times

times fall out, that it shal be subiect to this disease or that, that such me shall be borne, and such shall dye within the same, that it shall be let for such a price, to such a man, at such a time, and put to such an vse: all other aymes and guessees are too weake and childish to support Astrologye.

Wherefore I conclude, that the knowledge which is drawne *A causis remotissimis*, as the Planets is obscure, albeit wee should grant that there were such a thing, that which we borrow *a remotis*, better then the first, but yet not so cleare that we may ground our selues vpon the same, as Centinels discover from their watch, that men approach vnto the walles by night, although they know not what they be, &c. And that which is deriued *A propinquis*, From the causes that are neere, and such as neuer fayle of their effect: *Nisi natura impediatur, Vnlesse nature be impeached or interrupted in her course*, are to be regarded with assurance.

Difference in
iudging of the
Seas roughnes
and a Ships
perishing.

It is one thing to presume that in *Autumne* the Sea will be rough, because the windes are loud and boisterous about that time; and another to diuine, that such a Pinnesse freighted with such kindes of wares shall perish then, and in such a liberty. I can prognosticate that humours begin to stirre, and that Agues are most rife at the fall of the Leafe: but that such a friend of mine (about that time) shold fall sicke of a Feuer quartaine vpon the way to *Normich*, is more then Arte can discover. They that are most ignorant, can guesse when they see a woman great with childe, of what kinde the fruite shall be; but whether it shall be one childe or more, a male or female, rich or poore, strong or weake, happy or vnfortunate, is onely open to the sight of God, whose knowledge is profound and infinite. Wherefore, if we fayle in matters which are subiect to the sence, and haue their proper causes from our selues; what are we like to do in matters that are farre about the point of our Horizon?

No capacity
to iudge in
matters aboue
our reach,
when we faile
in things sub-
iect to sence.

It were expedient for him that would prognosticate in this strange manner, to conuert each seuerall effect with his proper cause, which because we are not able to performe, in respect of imbecility & frailty of our mortall kinde; therefore it were an oversight to thinke that the Planets can deliuer any thing whereof wee may rest assured. What should I speake of the burning strife, and irreconcilable debate of Astrologers among themselves, in matters of the greatest weight, which of necessity must proceede, eyther from excesse of pride, default of learning, vncertainty of principles, or want of pithy reasons to defend the matter? For as they stand in greatest need of a retentive and assured memory which are giuen to lye; so men that builde vpon no surer ground then their owne coniecture, and establish Arte vpon the props of will, cannot agree together: because the later Writers haue as good authority to change, as the former to inuent, these to foyst in fancies of their owne, as those to scorne the lessons of their Elders. In somuch as *Cato* meruailed, and in my iudgement not without great cause, how one Astrologer could looke another in the face, without smiling.

Such as are
addicted to
lying, haue
great need of
an assured
memory.

Plato

Plato comming neereſt to the truth it ſelfe, defendeth *Ombes Planetas eſſe beneficos*, That all the Planets are benevolent and kinde, according to that ground of *Moses*, Gen. 1, 31. *Vidit Deus cuncta qua fecit, et erant valde bona*. God ſaw all things which he had created, and they were exceeding good, &c. Againſt this rule, our Planetaries finding that without malignant properties in Stars and Planets, their Kingdome cannot ſtand; aſcribe deccite to *Mercury*, wantonneſſe to *Venus*, fury to *Mars*, in- conſtancy to the *Moone*, &c. Obiecting out of *Iulian* the runnagate, againſt whom *S. Cyrill* writeth very learnedly, that the rule of *Moses* ought not to be ſo generally vnderſtood: for whereas Serpents, Cock-atrices, and ſuch venomous and offenſive beaſts are to bee found, all things cannot be counted *valde bona*, as though we were not as much bound to God for thoſe things which are left for exerciſe of vertue, as for encrease of benefit. For he that contendeth cannot obtaine the prize, till he haue contended orderly, 2 Tim. 2, 5, and as it was reuealed to *S. Paul* in another place, 2 Corinth. 12, 9. The grace of God ſufficeth vnto all, *ἡ δὲ χάρις τοῦ θεοῦ ἐν ἀδυναμίᾳ τελεῖται*, for my vertue, ſaith he, is made perfect in infirmity.

Properties gi-
uen to the
Planets by
Aſtrologers.

The Frogs and Graſhoppers did not ſo much hurt in Egypt by the ſpoyle of grayne, as good by publiſhing the mighty power of GOD, Exod. 15, 4. The red Sea cannot be ſo much reproued for ouerwhelm- ing a maine hoſt of Infidels, as for obedience vnto the word of him that created it of nothing, *Pſal.* 135, 13. The fiſh releued young *Tobie* more with the vertue of his Liuer, then he ſcarred him with the terror of his commig, *Tob.* 6, 6. The Viper which crept vpo the hand of *Paul*, preuailed not ſo much in putting him to paine, as in turning others to repentance, *Acts* 28, 6. Wherefore ſince both theſe and other things are not as they ſeeme, but as it pleaſeth God to vſe them to his glory, or to our offence; the rule of *Genesis* cannot be ſhaken by the blaſt of infidelity. But though this argument of *Iulian* were of effect, it proo- ueth not the malice of the Planets, for albeit that deſerued curſe of God depriued all this earth of her fertility in bringing foorth, without the ſweat of *Adam* and his off-ſpring: yet I finde not that it ſtretched to the ſtarres, or that any thing aboue the *Moone* was altered or chan- ged, in reſpect of *Adams* fault from the firſt perfection. And therefore as *S. Jerome* writes, *Fracta nauis de mercibus diſputant. They cauill about the freight, when the Ship is broken.*

The curſe of
God for *A-*
dams trans-
greſſion, ex-
tended not to
the ſtarres.

Well to go forward, our Aſtrologers contend about the motions of all the Planets, euen of the Sunne it ſelfe, which notwithstanding is moſt euidēt of all the reſt, and by whom alone (if any trueth or cer- tainty were in their art) we ſhould geſſe at others. Well (they ſay) this ſkilkeſh not then: note the groſſe abſurdity that followes. For ſince together with the change of that part of the ſigne wherein the pla- nets are, the bounds which they call ſines, and vnto which ſome attri- bute no leſſe vertue and effect then to the houſes themſelues, and ſome times the exaltations are in like manner altered: it falleth out, that

Chap. 14. Of the Parts of Planets.

Taurus a lucky
signe, and
Gemini an
vnfortunate.

In what man-
ner the coun-
tries differed
from one ano-
ther.

The Planets
do worke with
strongest ef-
fect, resting in
their altitude.

How the Pla-
nets are diuer-
ly respected.

what shold light in *Taurus*, which is a lucky signe, falleth out in *Gemini*, which is vnfortunate. Now when the place exchanged alters the degree, the degree the minute, and euery minute hath a seuerall effect, the Doctors struiuing about euery one of these; I wold know by what meane any man aliue can prescribe of certainty.

Ptolomy findeth great fault with the rules of Egypt, from whence others draw their principles. Againe, *Chaldea* dissenteth from Egypt, *Persia* from both, *Arabia* from all, and all of them from truth, euery Country vouching (for all this) their owne order and particular experience: neyther are their quarrels light, but of great moment, and touching the very substance of the faculty. *Auenazra* placeth *Sol*, *Venus* & *Mercury* in one Sphere, the rest are against him. Some thinke, that when the Planets are vnder earth, because they cast no beames, which are *Vehicula virtutis*, as *Haly* calleth them: therefore they can send forth no kinde of influence, others hold them to bee strongest and most mighty in those places. Diuers of their Writers thinke that the Planets worke with strongest and most forcible effect, when they rest in their altitude, others when they draw neere to vs, because they are at that time *Natura cognatiores*, More neere of kind to nature. I find one of the best among them, perswading altogether, that no wicked lawes or qualities descend from Heauen, but onely good. As if he were inhibited (by a certaine scrupulosity of conscience) to charge those heauenly bodies with so many mischieuous and wicked parts, as are imputed by the subtile. All the rest are bandied in the field against him, as an enemy to their common profite.

Moreouer, it is not yet resolued in their Consistory, which is the greatest coniunction, which is the meane, nor which is the least: although these bee the grounds from whence they draw their cheefest points of diuination. The *Chaldies* respect the Planets onely in their altitude, without regard either of signes or houses; the *Latines* & *Arabians* deale otherwise. *Ptolomy* neglecteth wholly the *Decanes*; the *Indians* and *Egyptians* diuide them diuersly. The *Arabians* vnderstand not what is meant by *horoscopes*, they are laughed at in *Greece*, and yet vsed in all Egypt. Some referre the signes to the eight, others to the ninth Sphere, not one of them almost agrees with another about the parts: for hauing lost their way, like pilgrims in a wood, the more they strue to finde a new, the further they digresse from probability.

I could deuise to tyre a world of Readers, with disclosing the least part of their brawles and bickerings, about houses, signes, significations, properties, quantities continuall, and discrete diuersity in numbring about *Ptolomies* rule of *Animodar*: with a swarme of such like toyes, as not in those dayes onely, but euen in this age issue from the pens of the *Germane* Writers, leauing their discourses against other men that went before, as a subiect no lesse worthy of reproofe, by the censure of the learned which come after. They warre not about any point more mortally, then the properties of planets, and their seuerall effects

effects in vs: and yet their owne best Authors are enforced to confesse that the men which (in our time) haue beene most famous both for wit and courage, were borne vnder *Saturne* and *Venus*. But since they brag so much of knowledge in natiuities, I would be glad to learne by some of them at their fittest leysure, whether touching things which are not clouted vp at once, but perfected by degrees of distance, wee should diuine according to that minute as the fatall time wherein the worke is first conceiued & deuised in our thought, of whatsoeuer kinde or quality the workman be: or else when it is begunne, or when the whole is perfected, or when not all, but part of it, *Sunt enim et partium fata diuersa*, For parts, as well as integralles haue their sundry destinies. Some thinke it were most fit to iudge by the first attempt, and so much time is saued also by that meane: because if good successe be granted and allotted to the workmans hand, when he begins, the ende, which is the lot both of the workman and the worke, must needs be sutable.

Beside, we cannot guesse more probably what is intended by the starres, then when they work together with the middle causes: so that according to this rule, the time wherein the childe is first begotten, ought to be considered. For prooffe heereof, we read in *Ptolomy*, that so often as we can assure our selues of the certaine time, wherein the childe is first conceiued in the mothers wombe, (which none may better do (saith *Haly*) then they that sildome know their *Viues*) it is a surer way to iudge; because the child receiueth an impressiō of that influence, which descendeth from the Planets in the present time. And though the same may change and alter somewhat afterward, as diuers accidents fall out, yet since it taketh (for the most part) qualities which are of kinde, and sutable to those which were imprinted first, we regard those aboue others.

But least by these words, *Ptolomy* should vtterly disgrace the gesses which are made vpon the birth, hee addeth afterward, that (notwithstanding) they must necessarily depend vpon the birth: *Qui hora principij seminalis ignorant, That cannot finde out the houre of conception, &c.* Onely this difference I note, that speaking of the first time, he vseth the Greeke word *γεννησις*, that it is conuenient or requisite in the second, *αυαγγελιον*, as if there were none other remedy, and which is more, he warranteth the constellation of birth no further, then it fitteth and accordeth with the former.

If we list to come neerer to the first originall of man, for my part I can see no reason, why the Masters of Astrologye, which are not ashamed to suppose, that the constellation of the present time, wherein any question is propounded vnto them, eyther touching things to come, or already past, is euer in a readinesse to assoyle or satisfie the same, ascribing (in a sort) the course of prouidence, to the scope and purpose of our variable will; should not much rather guesse the fortune of the childe, by the time wherein the parents first consent to ioynē theselues together. If this proportion like them not, yet since themselues as-

No more probable guesse of the stars, then when they worke with middle causes.

Gesses necessarily depending on the birth of children.

As touching the constellation, on when any question is propounded.

sure vs, that the Planets haue a proper and peculiar interest in certaine parts and members of the body, more then others, as the Sunne and Moone in the eyes, &c. and besides wee finde by prooffe, that the Liuer is affected well when the head doth ake, the lungs are sound when the spleene is otherwise, which proueth (in a sort) that euery part is rated by a feuerall and priuate destiny within it selfe, without regard vnto the whole. There were great reason (in my iudgement) to conceiue that they which will be perfect in the generall, should vnderstand the measure of the parts (of the braine and heart, especially from which the sences take their strength) and eyther note the time wherein each part was perfected by the worke of God, or giue ouer guesing when the grounds are friuolous.

Reason comes
onely frō God
sufficiently
prooued.

If all this cannot satisfie their shifting heads, yet let them shew their reason which should moue them to diuine of matters appertaining to the minde, without knowledge of the moment, wherein the reasonable foules (which are indeede the singular and essentiall formes of men) were inspired to the bodyes. That our reason comes from God, wee learne not onely by that text of holy Writ, which prooueth that hee breathed into *Adam*, *Animam viuentem*; but by another, which comes neerer to the point, affirming vs to haue beene created after his owne likenesse or similitude. And againe, *Inspirasse animam quæ operatur*, That he inspired a soule which worketh, &c. *Sap. 15, 11. Disciplina intellectus repleuit illos*, He replenished them with the discipline of vnderstanding, *Eccle. 17, 5*. Whereunto the Preacher seemeth to allude, where hee wisheth that the same body may returne to dust; *Et spiritus ad Deum redeat unde venit*, And the spirit vnto God who gaue the same, &c. *Eccle. 12, 7*. Both these and diuers other passages assure vs, as I saide before, that our reason comes from God, who made vs Lords and Rulers ouer beasts in that respect. But if we come to scan the minute or the time wherein the soule is knit and ioyned to the body (as Astrologers must do, before they reach at our estate) then we shall be driuen to blow the seeke. For no man is so simple, as to doubt that the childe hath life a good while before the mother feele it stirre, or the weaknesse of the parts will suffer it to giue a certaine signe; and yet that is the first assurance that a mortall man may take of the life inspired. *Nescio qualiter in utero meo apparuisti*, *nequim ego spiritum et animam donaui vobis*, &c. I know not how you came into my wombe, saith that honourable Mother of the *Machabees* (meaning of the cheefest part of man) for I neyther gaue you life nor spirit, &c. *2. Mach.* Whereupon I may conclude, that the moment of our first beginning to be men, which ought to bee the cheefest in account, being thus secret and obscure, it is not possible to guesse or ayme by other meanes, which are not linked to the kinde or person of a man in so streight affinity. The marke that onely resteth and remaineth then, whereby the Prophets may direct their ayme, is the time of birth, which notwithstanding is so shaken and assaulted by the greatest Proctors of their owne decrees; as whē the child is borne and

The childe
hath life long
before the
mother feeleth
it to stirre.

-Hab. 7, 22.

The time of
birth is the
Astrologers
onely marke
and ayme.

and all things in that order that themselves desire, they cannot agree together, nor resolve upon the grounds which should assure vs of a truth in the substance of the matter.

Haly goes about to proue the time of conception and natiuity to be the same, because the Sun is euer at the birth, eyther in the seventh, ninth, or tenth signe, from that wherein hee was when the childe was conceived: as though we might not as well suppose a kinde of harmony betweene all times, because the Sunne was neuer yet in any signe, from which he is not distant by some number of degrees at one time or other, and beside, their base coniecture in this point, hath beene as oft disproued as in any. Their other fancy, that whatsoeuer is the place of the Moone when we are conceived, shall ascend when we are born, is false, and so confessed and giuen ouer, both by *Haly* and diuers other of the best Interpreters. *✱*

Againe, how many diuers accidents must flocke together, before we can deuise to take the certain minute of the birth of any man? For first, a skilfull person must be ready with his instrument, in the Chamber where the childe is borne, which eyther chanceth not at all, or very sildome, in respect of bashfulnesse in men, to presse without regard, or vnwillingnesse in women, to admit them without reason to that secret fellowship. Then must the parties view be stopped or impeached by no kinde of let or hinderance. Againe, the birth must not onely be by day, which is a narrow point; but withall the day must be bright and shining, without any Clouds to disturbe the matter. Furthermore, vnlesse their instrument bee very perfect and exact for the present minute, as perhaps it neuer is. *Auencodan* is of the minde, that *Ratio partis hoc scopi vacillabit*. These difficulties are very straight, and yet not comparable vnto others that may be remembred, for though the Dyall be most iust and true, and al the houres orderly diuided in the same; yet if the periods and points of halfe and quarter houres, and the spaces betweene both, be not as daintily directed and obserued as the rest, all comes to nothing. To this some answer, that they reckon not so much of the certaine minute, for since there are so many particles of time, wherein it is not possible for any man in certaine Countries to be borne, as appeareth by the custome of Astrologers, who neuer almost cast the birth according to the minute which is brought, but take a part of that which either goes before, or commeth after, it is not hard to finde it out by rules of their profession; as though there were any Arte or Science vnder heauen to teach, *An res sit facta, whether a thing be already done and perfected*, or to diuine *De prateritis*. Beside, it hath beene often seene, that the minute which one Doctour putteth off, another setteth vp, though neyther of them both be found to resemble other. I will not touch their *Circulum verticalem*, foysted in of late to helpe a fainting cause, by *Regiomontanus*, and the fresh Astrologers, because it is enough for vs to vnderstand, that if the Stars and Planets might affoord as certaine fauours and disgraces as they write: yet are the

Of the Sunnes
being in cer-
taine signes at
a chilles con-
ception.

Diuers acci-
dents flock to-
gether before
the certain mi-
nute of any
mans birth
can be taken.

Many particles
of time hind-
ring the birth
of children in
diuers Coun-
tries.

the termes of fortune, with the whorling of the Spheres, so violent & swift, as whatsoever in the last degree did promise good successe, vpon the next remoue is turned to mishap and misery.

Common-wealths haue their priuate destinies as well as priuate persons.

In like manner, as *Seleucus* saide, that Common-wealths as well as priuate persons, had their priuate destinies; so they presume to sift and try them out by three slye deuices. First, they take a kinde of marke or ayme by the shaddowes and ecclipses of the greater lights, then by the state or influence of all the heauens, when the Sunne entreth into the front of *Aries*; and thirdly, by report of the certaine minute wherein great Monarchies and Cities were established. I am not ignorant that the Romane Idolaters (long before the time of Christ, and somewhat after) selected to themselves a certaine day, by the terme and title *Diei natalitie*, wherein they would haue sacrifice made to the Gods, for the fauour of their first beginning, as if it were of a certaine birth; and yet not one of all their histories which I could euer reade, describes eyther the day or houre wherein the first stone was laide of that renowned City. We finde that *Romulus* cut off his brother, either for a very slender cause, or none at all, and that the mortar of those mighty wals was at the first besprinkled and tempered with blood: but touching other obseruations, reports of histories are silent.

The daies of Gods benefits alwayes allowed to be celebrated religiously.

Princes haue bene more precise about this point, then Common-wealths, as appeareth by the bloody tragedies of *Pharao*, *Antiochus*, & *Herod*. Of which three, the first vpon his birth-day, caused his Baker to be hanged by the necke, *Gen. 40, 20*. The second commanded that all the zealous *Iewes* which would not put on Iuie garlands at the sacrifice of *Bacchus*, should be put to death, *2 Mach. 6*. And the third, at the request of a dancing skit, stroke off the head of *S. Iohn the Baptist*, *Mar. 6, 21*. It hath bin euer counted not onely lawfull, but expedient and requisite, to celebrate the benefits of God vpon certaine dayes, for the faster printing them within our memories, of which sort were the feasts of *Passeouer* and *Tabernacles*, by prescript of *Moses* his law. The keeping and obseruing of those dayes religious and holy, wherein both *Hester* and *Iudith* (by the mighty worke of God) redeemed their poore Countymen from the yoke of seruitude. After this, *Festum Encaniorum*, which was holden by our Sauour Christ himselfe, and now with vs the feast of *Christmas*, *Easter*, *Pentecoste*, &c. But as these haue no mixture of the *Pagan* rites, no more can they bee vouched in defence of dayes wherein the Planets are considered.

Many write the Chronicles of *Venice*, and describe the yeare wherein the people began first to assemble in that streight for succour in a stormy time. As many write of *Switzerland*, and other Countries that are ruled in that sort: but none that I can finde, obserue the minute of their first erection, as a marke or meane whereby to deeme of the state of their prosperity. Onely *Paul Flerent*, noting two Constellations, vnder which the state of *Florence* was refreshed, after long and bloody warres, findeth them so crosse and opposit one to another; as himselfe

is forced to confesse, that small light of assurance may bee taken from the blaze of this Beacon. If our Astrologers diuine in generality of perils or diseases, to fall out either in the North or South (as their crafty manner is) the world hath rather cause to smile then feare; because the mutability of persons, fortunes and occasions in this vnstable life is such, as he that aymeth onely by that leuell of the Preacher, *Eccle. 1, 14. Vidi cuncta qua fiunt sub sole, et ecce vniuersa vanitas et afflictio spiritus. I haue considered all things which are brought to passe vnder the Sunne, & behold, all was vanity and affliction of the spirit, &c.* may glance at things with greater probability, then others that presume with spectacles of pride, to looke into the secrets of Gods sacred Ordinance. If they distinguish by particular alotting this mishap or that to certain Prouinces (because they lye more subiect to the signes wherein the Planets are at the time of their defect, or vnder the signe of their triplicity) the ground is false, because it is not yet agreed vpon among the learned in this Arte, to what signe euery state is subiect. It is a world to see, how *Ptolomy* and *Albumazar* skirmish one against another in this matter, whereupon the Schooles are altogether quartred & diuided into partialities. The like debate arose in olde time betweene Egypt and *Ptolomie*, one referrring that part of *Arabia* (which confineth vpon Egypt) vnto *Aries*, another *England* and *Germany*: so that how farre foeuer the Countries lye in sunder, so farre are their iudgements from consent and vnyty.

Some ascribe a Prouince to the shoulder of a signe, another to the thigh, and after comes a third, who excludes the same from any part of it. A man would thinke that these were baytes enow to angle for vnlearned fooles: but yet the Proctors of this Sophistry suspecting that if their skill were stinted within the limits of natiuities alone, it would decay their profite very much; haue deuised a new meane to make me alwayes eager and desirous of their furtherance. For so the minde of any man be stirred and incited from aboue (say they) to demand their iudgement touching any matters whatsoeuer, they presume that there withall the Stars and Planets are disposed and marshalled in a certain course, to disclose the secret. Would any man suppose that learned Doctors could be thus farre overwhelmed with selfe-will, if their writings gaue not euidence against themselues? Surely for mine owne part I would not thinke it credible, but like that wicked seruant in the Gospell, they shall be both charged and conuicted by their owne authority. For put the case the thing which I demand, beeing eyther past, or ouerblowne before I aske (though vnawares to me) or vnpossible to be atchieued or obtained by any meane, in both which cases it cannot be saide to haue *Originem vel causam in natura*, An originall or cause in nature; shall wee take the Planets to bee like *Sybillaes* tables, which represented to the sences in a trance, whatsoeuer any mā (within his secret thought) could deuise or imagine? Hath God nothing else to doe, but to square the figure of his Planets by the patterne of

No agreement
as yet among
the learned, to
what signe e-
uery starre is
subiect.

An idle alle-
gation, and as
frivolously
answered.

our

our fancy? Not so say they, neither can we warrant any certain answer to the point, saving when the minde is moued *Cœlitus*, From heauen, to propound it to the party. Is this the tricke of it? Then let them teach vs first to make a difference betweene the fancies which are stirred vp frō Heauen, and suggested eyther by the diuell or the flesh, which are alwayes sleeping in our bosome, & almost at no time (without the grace of God) secluded from the working of their malice.

Comparison
of mens de-
sires with the
reuealed will
of God, in the
glaspe of a
good consci-
ence.

The straightest rule that I can finde, whereby to measure out this dainty difference, is by comparing the desires of man, with the reuealed will of God in the glaspe of a good conscience: which if we doe, there is no doubt but the greatest part of such friuolous and fond demands as are propounded to the Doctors in Astrologye, shall be weeded vp as bastard Planets, which were neuer planted by our heavenly Father, nor tooke any roote in the ground of godlinesse. But put the case that Sathan were in sleepe, and that the flesh rebelled not against the grace of God; how proue they such a straight affinity betweene the thing desired, and that which causeth the desire, as (like the twins of *Hippocrates*) they must laugh and weepe together, or that the Planets rather must attend like pages, to content our humors? To this they answer, that the same force of the stars which concealeth what we desire to vnderstand, twitcheth vp our wishes and desires to looke into the mystery. As if the stars might not as well inspire our mindes with vnderstanding of the secrets which we seeke to know (if any such thing were meant) as drag and hale vs vpward, without any warrant to be wiser by the trauaile.

Astrologers
iudge accord-
ing to the
minute of in-
quiry.

Beside, if this were true, the figure should bee set according to the time wherein we were esprised first with this desire: whereas Astrologers are wont to iudge, according to the minute of inquiry. And last of all we haue to note, that their excuse of twitching onely, toucheth things which eyther are in present, or shall bee in time to come: whereas the Writers are not ashamed to giue rules concerning things which are past long agoe, and likewise which shall neuer be. Touching their absurdities, which are almost as infinite as stars, if I should vndertake to speake, a volume were not able to contain the multitude. *Ptolomy* will allow none other reason, why the Moone should bee the moystest, and *Saturne* dryest among all the Planets, then because one is next, another furthest from the moysture of the soyle, &c. Which error, albeit very shame enforce a number of his Schollers, like the sons of *Noah*, to conceale and shaddow with a cloake of reuerent regard; yet is the poyson so farre spred, as it breaketh out into diuers of his other Treatises. Some hold the great coniunction to be betweene *Saturne* and *Iupiter*, which indeed were true, if these two mighty Planets (whose beames are vnited) were of one condition or property: but being so repugnant as they are, one must of force abate another, and therefore as well by this meeting, as of all extremes, *Omnia mediocria nihil summum expectamus*. They driue the floud in the dayes of *Noah*

Of the great
coniunction
betweene Sa-
turne & Iupi-
ter.

to such a time as should rather cause a flame, if Astrologie bee true: because it chanced (as they write) *In medio triplicitatis ignea*. Or else we must be fayne to iudge of starres, as we do likewise of dreames, that is, by their contraries.

Moreover it is not vnknowne, how childishly not one or two, but all of them defend, that Planets vnder the beames of the Sun are parched or combust: as if they should be greued with a megrim in their heads, like men when the Sun shines ouer the; or as if the Sun it selfe (which parcheth or offendeth nothing vpon earth, but *Materia vitio*) should be so dangerous and hurtfull to celestially bodies, where is no defect of matter. Approching neere vnto the Sun, and neighborhood, in reason should bee one of the cheefe causes of this parching whereof they speake, and yet they thinke the Planets to bee of greatest force, when they meete the Sunne *In eiusdem minutijs*, *In the selfe-same minutes*. For example, they confesse that the Sunne offendeth no Planet, eyther in *Ariete* or in *Leone*, whereof one is his house, another his altitude, and why so? Forsooth (say they) because it were a signe of inciuility for any man to offend his guest, or to triumph in his owne demeanes: as if those strict tearmes of humanity were obserued among Planets, which are currant among men, or as if they spred their beames not by necessity, but by discretion.

Planets vnder
the Sunne are
parched or
combust.

I would gladly vnderstand of these, whether they beleue that influence distilleth downe from all the heauens, or from the Planets only? If from all, then likewise from the Sphere wherein the Planets walke, which all Astrologers neglect. If onely from the Planets, then goodnight to *Nonum Caelum*, whereunto neyther Planet, Starre, nor any shining body can giue any vertue. In respect whereof, *Guido Bonatus* (against the greatest part of the late Writers) denyeth flatly any thing about the eight Sphere, to pertaine to Astrologie. Because at the coming of the Sunne into the signe of *Aries*, the yeare begins to change; they conclude the signe it selfe, and all qualities belonging to the same to be mutable. On the other side, because the season or the temperature of the ayre is not changed any whit, at the coming of the Sunne into the Lyon: all actions begun about that time (by their prescript) are like to prosper and continue.

Whether in-
fluence descen-
deth downe
from heauen,
or from the
Planets onely.

They forbid vs when the Moone is in a fixed signe, to put on a new Garment. Why so? because it is like it will be too long in wearing. A small fault about this Towne, where Garments sildome last till they bee payde for. But their meaning is, that the garment shall continue long, not in respect of any strength or goodnesse in the stuffe; but by the durance or disease of him that hath neyther leysure nor libertie to weare it.

No new Gar-
ment to be put
on, when the
Moone is in a
fixed signe.

Belike one Veluet Gowne which serued first a Noble man of this Realme, and his Sonne after him for the space of many yeares, was put on while the Moone was in such a lasting signe: & yet I finde not, that eyther of these Lords were euer in disgrace while the Gowne was in

wearing. I glance at these examples, onely to declare how little store of sound and perfect liquor, leaking Syues can hold, which are obtruded vnto gasing fooles as vessels of great honour. But *Quis mensus est aquas pugillo, aut celos palma ponderauit?* who hath measured the waters in his fist, or poyzed the Heauens in his hand? *Esay 40, 13.* Who knowes by what meane the light is parted, which scattereth the east winde vpon the earth? Who is the father of the raine, and who hath begotten the drops of dew? Out of whose wombe came the Ice, and who hath engendered the frost of Heauen? Can we ioyne the shining starres called *Pleiades* together, or diuide the circle of *Orion*? Can wee bring foorth *Lucifer* in his time, or cause the euening starres to shine vpon the sonnes of men? Can wee cause the lightnings to trudge at a becke, or to tell vs at their comming backe againe, that they are at our elbow? As if *Iob* should haue saide, *If we do but guesse at things that goe by course and ordinary rule, how can we sound the depth of mysteries that are profound and infinite?* *Iob 38.* No Calculator nor Astrologer by their Ephemerides, but blessed Angels by the gift and spirit of almighty God, set vp the figure of the birth of *Isaac* and *Sampson*. Of this kinde was *Gabriell*, when he deliuered the ioyfull tydings to the blessed Virgin of her Sonne, and what should be performed by his hand, *Luke 1, 3.* So was that other Angell which assured *Zachary*, that not onely in his latter dayes hee should haue a sonne, *Sed et multos natiuitate eius gauisuros*, That withall (in respect he should prepare the passage of our Lord) a number should reioyce in his natiuitie, *Luke 1, 14.*

These were indeed the sound and lawfull Prophets, others are but counterfets, and not worth the reckoning. For how were it a parcell of Gods high prerogatiue, *Annunciare futura antequam eueniant.* To foretell things future, before they come to passe, or to send downe plagues and crosses, *Quorum ortum non videbimus*, Whose fountaine or originall we shall not see; if euery Sphere were like a globe of Oracles. What certaine ayme or leuell can they take by rouing Planets, when the marke whereby they take the same is moueable? *Occumbet sol super prophetas, et obtenebrabitur super eos dies.* The Sunne shall set vpon the Prophets, and the day shall waxe darke ouer them, *Mich. 3, 5.* Again, the Sunne shall bee ecclipsed, *Et retrahent stella splendorem suum*, And the starres shall draw backe their beames, *Ioel 2, 10.* God shall giue charge to the Sun, and he shall not rise, and shut vp the Stars vnder his signet, *Iob 9, 7.* The glory of the Heauens shall melt and waste away like a smoake, and as a garment shall they be consumed, *Esay 51, 6.* Instead whereof wee shall behold the signe of the Sonne of man, *Mat. 24, 29*, (wherof *Ptolomy* gaue neyther light nor warning in his tables) what shall it then auaille Egypt to clamber vp to the tops of hils? or why shall *Assyria* be preferred any longer before other Countries, for the plainnesse of her Champion? What a simplicity wil it bee reputed in the people *Hermaduri* and *Catti*, in those dayes to dreame? *Eos maxime locos propinquare caelo, praecepsque mortalium nusquam proprius audiri*, That those Mountaines approach neereest to the Skie, and

If we but gesse at things that goe by course, we cannot sound the depth of profound mysteries.

Esay 42, 9.
Esay 47, 11.

Diuine examples for further confirmation of this point.

Stra. lib. 16.

Cicero de diuin. lib. 2.

Tacit. An. l. 3.

and that the futes and prayers of vs mortall men, are not any where heard neerer by the Gods, &c. Lactantius and others of the learned Fathers, haue so passingly confuted these conceites, as I may bee bold (vpon so cleare a conquest) to conclude with the Preacher, Eccl. 37, 18. *Animam viri sancti magis enuntiare vera, quam septem circumspectores sedentes in excelsis ad speculandum*, That the soule or spirit of one godly man doth rather utter truth, then seuen gazers sitting in high places to behold, &c. Were-
 paire not to the Prophets for light of any thing more ordinarily then of our ende: and yet the Scriptures witnesseth, That it stealeth vpon vs priu-
 lie like a theefe in the night, 1 Thes. 2, without any warning till death bee within the doores. To this ende, that we may bee alwayes ready with
 Olau branches in our hand, hauing our loines girt, and the lampe of charity
 burning in our hearts, to meete with the Bridegroom, Mat. 25, 3. *Nescit ho-*
mo finem suum, &c. No man knowes his ende, Eccl. 9, 12. but as a fish is
 caught with a net, and Birds with a snare, so are men attached also by
 this bayly errant, who neuer returns the Writ with a *Non est inuentus*.
 The Angell (vnto whom it pleased God to reueale many things) could
 giue no guesse at life, 4 Esd. 4, 52. *Elizeus* knew no more (concerning
 the widdowes sonne) then was reuealed. *David* though he were a Pro-
 phet, as appeareth by his demand (who knew whether God would
 grant life to his little sonne or not) was not priuy to the secret, that is,
 whether he should perish or recouer, 2 Reg. 12, 22. *Ezechias* had none
 other light of his recovery, then was imparted by Gods holy messen-
 ger, Esay 38, 1. And there is no doubt, but if *Ieroboams* Calues could
 haue assured him whether his Sonne should liue or dye, he would neuer
 haue sent to the Prophet *Ahias* in *Siloh*, 3 Reg. 14, 3. *S. Peter* was not
 suffered to know the date of *S. Johns* life, Iohn 21, 22. *ἡμεῖς οὐκ ἔμελλεν*
πίστευε τὸ θανάτου. For no man knowes the certaine bounds of his prefixed ende,
 saith *Pindarus*, or whether he shall close his eyes with happinesse. Which
 differs little from that sentence of *S. James*, chap. 4, 14. *Ignoratis quid*
erit in crastino, &c. You know not what shall chance to morrow, for our
 life is a vapour. And therefore albeit King *Lewis* the eleuenth besought
 a certaine godly man called *Father Robert* (who liued more then 35.
 yeares in continuall prayer and sequestration from the world) to pro-
 long his life, supposing that his vertue might obtain some further grace
 at the hand of almightie God: yet the good man answered the King
 with great temperance and modesty, That it was a better course to dis-
 pose himselfe entirely to the way of all flesh, then to looke backe with *Lots*
 Wife, or to contend against the will of God, who disposeth both of life and
 death, as seemeth best to his heauenly wisdom.

More power
of truth in one
godly person,
then in all the
starre-gazers
together.

Nothing kno-
wen by the
Prophets, but
what was re-
uealed to them

Ode. 23.

Phil. de com.
in Iud. II.

Moroouer, the Diuines of that age lamenting the Kings ouer-great
 desire of life, which though it could haue obtained respire for a time,
 must ende at last; perswaded him in the presence of his principal Phy-
 sition *Cochier*, not to plant his confidence in helpees of Physicke with
 King *Asa*, nor to flutter on the ground with *Pyes* and *Iayes*; but as
Chrysostome willett vs, like Eagles to aspire and mount vp to the Skies, 2 Par. 16. 13.

and stretch our hands to him, who is able onely to abate and mitigate extremities. If then neyther Angels, Princes, Prophets, nor Apostles can tell more concerning matters of this kinde, then it pleaseth God to publish and reueale by meane of extraordinary grace: what simple fooles are we to think that more may be discerned in an Ephemerides, which was deuised by the wit of man, then attained by perfection and integrity of life, which only commeth by the grace of the diuine goodnesse?

No certaine
hold in nature
whereon to
ground our
diuining in
direct matters.

Our reason leadeth vs to iudge of such effects to come, as participate *De natura communis*, as that one man shall beget another, and so forth in other things: but when this generality is restrained and contracted to particular conceites, as whether this man shall beget a childe of this or that complexion and quality, &c. We cannot finde out any certaine hold in nature, whereupon to ground or settle our diuinings of such matters, for it is one thing to conceiue a man (as the Logicians speake) in *Specie*, that is in kinde, which neuer fayles, *Nisi natura impediat*, *Vnlesse nature bee impeached in his course*, and another thing to treate of him as he is *Circumscriptus his vel illis accidentibus*, *Circumscribed with these or those accidents*, as learning, courage, personage, &c. which are neyther inseparably tyed to nature, nor to any other cause that is beneath or aboue the Moone, excepting the prouidence of God alone, of what kinde or degree soeuer. Before we presume thus farre, we must make account to persist vchangeable for euer in one state of health, strength, courage, wisdom, personage, &c. Beside, wee must bee sure that none of all the meanes and middle causes whereby those qualities were bred and wrought in the parents themselues, bee altered and put out of the former straine, or else to diuine in this sort, is a thing vnpossible.

CHAP. XV.

Concerning Experience, and whether it is to be credited, as a true guide in this Arte, or no.



Coniecture by
precedent
strange acci-
dents, of the
like to follow.

He Proctors and Abettors of this Arte, alledge Experience as a trusty and most certaine guide to bee regarded and beleued in these matters. For if the strangest accidents that euer were (say they) as that of *Noahs* flood, of the death of *Cesar*, of the birth of *Christ*, &c. haue chanced at such time as *Iupiter* & *Saturne* were conioyned in *Cancer*, *Scorpio* & *Pisces*: it is a ground whereby we may presume, that when we see the like reuiued in this age, some strange euent is not vnlike to follow. To this argument I could make answer easily, by standing vpon defence of their account, which prooue the greatest part of Writers to haue erred in the reuolution of those accidents. But because it may be,

be, that sometimes a certaine meeting of the Planets may fall out, and chaunce before a strange euent, whereof it is no part nor parcell of a cause; I rather chuse by generality of reason to refell their grounds, the by opposing or excepting to this point, or that alone, to leaue the rest vn-satisfied. Experience is onely, *Iterata eiusdem euentus observatio*, but this can neuer be, because one and the selfe-same constellation or face of heauen, in all respects which hath beene once, is neuer seene againe, therefore there can be no certaine rule for their experience.

The Doctors panting (as men almost out of breath) with this strait grype, apply their vttermoſt endeouour to conceale and shaddow the disgrace thereof, by supposing that it is enough for the greatest Planets to concur, though the rest be neyther vnderstood nor numbred. But this reioynder will not serue. For first these greater Planets which bestow their influence according to the matter which they finde, cannot be saide at both times to worke one effect: because the matter where-vpon they worke, is not prepared and disposed in one and the selfesame manner.

That the greatest Planets may con-curre, though the rest be neuer vnderstood.

Againe, as well may we defend the musicke of two strings, to make the same Confort in playing of a Pauine; or two simples only to work the same effect, in compounding a receite which many drugs and simples do, as that two Planets, whereof neyther can bee worthily compared to the Sunne, are able to performe as much as all the rest in general. For that which commeth from the vertue of one Planet, may be called one effect, but that which riseth and proceedeth from an vniuersal mixture, is another; and as it is one ouer-sight that *totum* is not any way considered in this, so is yet a greater, that the parts are not so matched, entermixed and compounded in *Eodem toto*, as they were in that other figure. Astrologers themselues confesse the vertue of one Planet to be much encreased or abated by the beames of another, which being true according to the grounds of their owne deuice; how can we think that their effects are one, whose signes, aspects, and qualities are found to differ? We may compare the generall and vniuersall influence of stars, to *Hiempsales* Fagot, which could not be broken while it held together, but fell quite in sunder when the band was loose: Or to the perfect trempe of armour, which will neuer waxe hard, while the least thing that is needfull to the working and compounding of the same doeth want; Or to a medicine that worketh in a diuers manner, where the certaine order and prescript of Physicke is not kept; Or to the Lanterne of the Church of *Elie*, which beeing built according to the true proportion of Geometry, is more shaken by the tolling of one Bell alone, then by ringing of them altogether.

If any vrge against me, that by Physicke we may deeme of two diseases that are not alike in all degrees; they must bee tolde againe that the cases are not like. For where the paines are sensible and certaine, they may soone be ranged to the generall prescript and course of Arte; but in the matter of the Planets, almost all things are concluded by imagination.

Of iudging by Physick of 2. diseases which are not alike in all degrees.

imagination. Againe, the simples which are seene and vnderstood, may be vsed and applyed with skill, but beames of Planets are so mashed and confounded in one blaze of light, as wee can neyther finde the vertue by the beame, nor distinguish one from another by the manner of their influence. I am not ignorant beside all this, how prone and willing diuers are by nature, to make images agree (for pleasing of a certaine mood) which differ much. For prooffe whereof wee are to note, that almost nothing can fall out so wide from any former ayme, but we will make it surable with dreames or fantasies of the night, in some one point, if not in more, and by one peeuishe sleight or other. But that rule of *Cicero* is most fit to be regarded in this case, *Rationibus & argumentis oportere non euentis, &c.* That we must prooue by reasons and approoued arguments, not by euentis, how things accord or disagree. And that of *S. Augustine* likewise, reiecting all degrees and kindes of methods whatsoeuer, as ridiculous and vaine, whereby things were not obserued vpon the triall of their proper force: but men by noting & obseruing properties, which were neuer in the things themselues, but in their owne conceite, would needs inferre a consequent without experience. Thus first I proue, that because there neyther is nor can be, *Iterata obseruatio*, therefore all pretences of experience are but veyles and shaddowes of abuse, and that where vertue must bee drawne from many causes, it auaieth little to be learned in the state of one, according to that maxime of the Ciuill Law, *Quod omnes tangit ab omnibus debet approbari.*

De doctri.
christ. l. 2. c. 24

A second reason as mainly importing as the first.

Now will I giue another note of no lesse importance then the first, that although the Planets hold their places, cast regards euen as before, and vniuersally the face of heauen were at the casting of the second figure, as it was in all respects, which is as much as they require to be confessed, for the prooffe & warrant of their owne direction: yet can this further & auaille them very little, till they proue withall, that in the first example when things were disposed in this forme, it was not possible to finde out a more likely cause, whereunto the fortune which succeeded afterward, might haue bene ascribed with more probability. The Sun is in the middle of the Heauen when the clocke strikes twelue, & yet no wise man will conceiue that the striking of the Clocke is any meane to raise or aduance the Sunne to that height of maiesty.

That a Swan cannot hatch her yong ones without a crack of thunder.

It chanceth sometimes to thunder about that time and season of the yeare, when Swannes hatch their young: and yet (no doubt) it is a paradox of simple men to thinke, that a Swan cannot hatch without a crack of thunder. I knew my selfe, a Lady, which desiring much to see the manner of an eclipse, was presently tormented with a greuous fit and passion of the mother: but a good Physition considering how many women looke vpon the like, without either perill or offence vnto their health, would attribute the cause of her infirmity, rather to the colde she tooke, then to the thing she feared. It cannot be denyed that vpon the guesse which were made by the flight of Birds, and bowels of

of brute Beasts, some things fell out (at sundry times) according to the Prophets ayme, though not by mean or influence of those things which were fondly supposed to bee causes. The Romanes tooke the crowing of a Cocke, for an abode of victory, though no Philosopher bee ignorant that this proceedeth of a gallant lustinesse vpon the first digestion.

The crowing of a Cocke, a signall of victorie.

Againe, the flight of many Crowes vpon the left side of the Camp, made them very much affraide of some bad lucke: *As if the great God Iupiter had nothing else to do (saide Carneades) but to drine Iacke Dawes in a flocke together.* For my part, I make no doubt but the diuell (who longed so much for leaue to rush into a filthy heard of Swine) was as conuerfant among the Fowles, & alwayes drew thē to that side which serued best to blinde the peoples eyes, and sinke them deepest in the poole of incredulity. But most strange it is, that diuers (of the wiser sort) were content to thinke, that entrailes of brute Beasts were tables, wherein their Diuiners might descry the fortune of the Commonwealth. Secondly, that not the bowels of all Beasts were thought to be of equall vertue to giue out this light; but of those onely which were allotted and appointed to the sacrifice. Thirdly, that those entrailes drew their vertue, *A diuinitate per totum orbem diffusa, From diuinity spread ouer all the world.* And last of all, that albeit the bowels of the Beasts, neuer so entire and sound before the flight of Fowles, or the sacrifice solemnized: yet the latter suddenly became corrupt, and the Fowles diuerted from their course (in the turning of an eye) to reueale the destinies. As if nature must receiue a wound, before shee giue vs warning of mishaps to come, or all the drouē of Oxen should as well want Liuers, as that one which is appointed for the sacrifice; if their entrailes might be searched thoroughly; or as if some-what might consume to nothing, rise of nothing, or bee changed in an instant, which were repugnant to their owne Philosophy. But let Egypt and *Pamphilia* beleue of Birds and Cages what they list, let Egypt the first parent of Astrologie suppose, *Volatibus animi cantibusque, tanquam signis certissimis res futuras declarari,* That by the flight and songs of Birds, as by most certaine signes or tokens, future chances are declared. It is enough for me, that the wisest King that euer was, allowes no difference at all betweene those that apply themselues to lyes, that are fed with winde, and follow whisking Birds, *Prou. 10, 5.* In another place, such persons are affirmed *Aestimare quod ignorant, To value or consider what they do not vnderstand, Prou. 23, 7.* And the Prophet *Baruch* accurseth them in the name of God, *which seeke to dally or deceine the people with the Birds of Heauen, &c. Baruch 3, 17.*

Diuiners described the commonwealths fortunes, by the entrailes of Beasts.

De diu. lib. 2

The people cursed that deceiue men with the birds of heauen.

If then the same consent of Planets will not serue, so long as we can finde a better and a neerer cause then that, from whence to draw the reason of euent; I must adioyne a third prouiso, for the clearing of all scruples in this point, which is, that forasmuch as often times the proper and true causes lurke, when the false and counterfet appeare more bright

A familiar example of very grosse & palpable folly.

Three especiall notes deserving obseruation.

How Astrologers excused their manifold escapes.

bright and euident in outward shew, we may not rest contented with this obseruation alone, that after such an Ecclipse, the *Germanes* were infested and incumbred with ciuill warre, nor that the wit of man could not discouer any plainer or more likely cause of ciuill war at that time, then the danger of Ecclipse, vnlesse they giue a reason therewithall, why such a cause shold breed the like effect, or at the least make prooffe that nothing hindereth in nature, why one of these may not beget and breed another, otherwise there can be neyther ayme nor probability by the coniecture. For example, at that very time wherein the steeple of a Village called *Tenterden* in *Kent* was built, the Hauen of *Sandwich* began first to barre and fall into decay. If we looke into the state of times, they differ not a minute, as olde men report. If into the causes that might begin this alteration, albeit the building of the steeple were not very like to hurt the Hauen; yet was there nothing else that might abuse their sence. And all this notwithstanding we count him little better then a foole, that vnderooke to draw the reason of decay, from the building of the steeple. Three Elmes were set vpon the hill by *Sandy Chappell*, at the birth of King *Edward*. A Gentlewoman (of mine acquaintance) bare foure children vpon foure Easter dayes together. An Eagle tooke off *Tarquins* Cap, and set it on againe, before he were admitted to the Regiment of *Rome*. All these were signes concident, both to the times and to the things which came to passe: and yet because there is no reason to deriue them from such empty shewes, as haue not (as I saide before) *Rationem causa & effecti*, no man will allow the guessees that are collected in that manner.

But some will aske, how if there be no certainty in this diuining by the stars, how it comes to passe then that Astrologers should hit so right vpon a mischiefe diuers times? Whereupon I may reioyne by a counter demand, how it were possible for them to swerue so grossely, and to lye so many times, if their Arte were plaine and euident? Sauiug that as *Chrysostome* noteth very well, *Our manner is to praise their chance, and ouer-see their errors*. It is reported by *Cornelius Tacitus*, that Astrologers (in his time) found a very fine excuse for their manifold escapes, which was, that albeit the chances of our life were prefixed and determined in the first minute of our liues: yet men (for want of cunning) ouershot the point, and mistooke the certaine grounds of their owne profession. As though they should acknowledge that it were an Arte, but vnderstood by none; which kinde of Alchimy hath cost more crownes, then the golden Quintessence it selfe were worth, though the matter (in respect whereof the melters blow so many smoking coales in vaine) were affected to their liking. But true it is, that they which (for the most part) shoot most wide and farre from ayme, may drib (once in a day) by chance into the spell, and starre-diuiuers are not so voyde of all good hap, but they may speed sometime by fortune, when their cunning faileth them.

Of Comets and blazing Starres.

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CHAP. XVI.

Of strange Euent, which follow after Comets and blazing Starres.



Ext to the shaddowes and pretences of experience, which haue beene mette withall at large, they seeme to brag most of the strange euent which follow (for the most part) after blazing Starres; as if they were the Summoners of GOD, to call Princes to the seate of iudgement. First therefore, let vs looke into the nature of a Comet, & afterward into the reasons, by the force of which it is supposed, that the same should portend plague, famine, warre, or the death of Potentates. Some tooke the Comet to haue beene a Starre ordained and created from the first beginning of the World, *Ad prænunciandum malum, To prognosticate mishaps.* And of this minde was Seneca, whom because he neyther bringeth reason nor example, but his owne bare word; I referre to those vnlearned Schooles, in which *ueteren*, will be taken & accepted as a sound authority. *Nos talem consuetudinem non habemus, neque Ecclesia Dei,* For we haue no such custome, nor the Church of God, 1 Cor. II, 16. Strabo thought it was a starre, inuironed with a thick and foggy Cloud. Cardan, a Sphere enflamed by the Sunne, the sundry formes and dispositions of whose beames, made *Caudam vel crinem*, &c. as the subiect was prepared for the purpose. *A Deo naturale est magis noua quam magna mirari,* So naturall a thing it is to gaze on things that are rather strange then wonderfull. Aristotle, whose reason and authority I reuerence, and preferre before the rest, conceiueth the matter of the Comet, to be a passing hot and dry exhalation, which beeing lifted vp by the force and vertue of the Sunne, is afterward enflamed, partly by the element of fire vpon which it bordereth, and partly by the motion of the heauens which whorleth it about, &c. Thus farre the Planets haue no dealing with a Comet, otherwise then by lifting vppe the matter of the same: and yet none otherwise then of hayle and snow, &c. which notwithstanding none of them admit, as signes or tokens of calamity.

The opinion
of Aristotle
concerning
the matter of a
comet.

The opinion
of Aristotle
concerning
the matter of a
comet.

The Prophets Astrologically, finding their ayme quite excluded by this meane, suppose that *Saturne* hauing bound *Meatus terra*, The passages, and (as it were) the arteries and veines of the earth, is the first cause of conceiuing fumes, which after they haue once ascended, he begins to thicken with the like effect, that *Mars* may giue fire to the peece, and enflame them with the match of his indignation. The difference betweene Astrologers and Aristotle, consisteth in this point, that vvhetheras the Philosopher could not espie or finde out any other effect to be wrought by them, then vvindes and drought; they speake of plagues,

The difference
betweene A-
ristotle and
Astrologers.

Chap. 16. Of Comets and blazing Starres.

The property
of any fume,
by high moun-
ting to becom-
weake and
consume away.

Example of
Fans where-
with Ladies
coole them-
selues in Sum-
mer.

Comets differ-
ing in their
forme, are yet
compounded
of one and the
same matter.

mortality, and dearth, with a heape of miseries. Thus from the earth rise fumes, of fumes grow windes, which windes infest the fruites, the fruites the bodies, and whatsoeuer else is subiect to their venome. First therefore, if it may be lawfull to dispute with *Aristotle* (whom I would rather follow as a guide in matters of Philosophy, then controule as a person wandring beside the way) it seemeth vnto mee, that albeit the fumes (hauing receiued by the Sunne a deepe impression of heate) are enclined and disposed to ascend; yet I can see no reason to belecue that this conceyued heate should continue any longer then till it meet with a greater colde, which is neuer wanting in *Media atis regione*. Beside, it is the property of any fume, by so much as it mounteth higher, to become more weake, and so to waste away by degrees, till it bee dissolved into ayre, and consumed altogether. Again, imagine it ascend vp to the highest part, we must presume, that eyther it is thickned by heate or colde. Now by heate it is not, in respect the matter is so thinne; And by colde it cannot, for the perpetuity of motion. I know that heate alone is able to enflame *Corpora solida*; but those that are more thinne, as smoake and ayre, waxe colde by stirring too and fro, which nothing prooueth more directly then the common vse of Fans, where-with the Ladyes vse to coole themselues in the greatest heate of Summer. Again, if a blazing starre be like a mount or masse of fumes congealed in a lumpe, and the matter is no sooner hoysted vp, but like a lumpe of flaxe it taketh flame: how chanceth it that no part of this burning *Actna* casteth any blaze, till all be set on fire at once? For neyther any cause materiall or efficient, neyther time nor place may be said to want for the purpose.

If they burne and are not seene, why waste they not? If they waste away, how rise they to the masse of a Mountaine? Beside, the proper forme of fire is in manner of a *Piramides*, whereas the Comets fall, and resemble nothing lesse then that kinde of figure. It were strange also, that this mountaine should neyther come of outward heate, nor leaue any greater heate behinde. *Eliciente, Sole mittente terra excipiente* are. When the soyle deliuers fumes, the Sunne drawes them vp, and the aire receiue them. Moreover, why should not other syrie Meteors, as *Candela ardens, draco, volans stellarum traiectiones*, Glancing or shooting of the Stars, which happen almost euery night in one place or other, portend like mishaps that Comets do? Because, although they seeme to differ in their forme, yet are they framed and compounded of one kinde of matter, which their great God *Ptolomy* perceiuing, gaue allowance vnto them likewise of some strange effects, when the manner of their glancing is obserued.

Mizaldus, a great Doctor of that Schoole, proceedeth further in this point, supposing that diuersity of colours in the Clouds, is caused by the sundry vertues of the Planets in their singular effects, and addeth further, that himselfe by diligent regard and looking to those thinges, hath attained to the knowledge of some matters of great moment. As

if

if the meanest Sophister in *Cambridge*, could not proue vnto the greatest *Rabbies* of *Astrologye*, that the Clouds are onely certaine waterish exhalations, expressing diuers colours, as they lie to the beames of the Sunne, but voyde of any deeper or profounder myserie. If they that will diuine of the fortune of their friend, by the perfect minute of their birth, or of the Comet by the first appearance, must bee certaine and assured of the time: I would be glad to know by what infallible & vndoubted rule the Prophets can direct according to the certaine time, when the Comet is not seene by day? And againe, since Comets both encrease & decline by degrees, which appeareth notably by that which *Seneca* reporteth of one after the decease of *Demetrius* the King of *Syria*, and by those likewise which in our owne time we haue scene; Let any one of them deliuer a good reason, why they rather deeme of Comets after they are bushed, and haue blazed in their greatest ruffe; then as we guesse at infants by their first originall? I could adioyne to this, that diuers Comets haue not shewed themselues in twelue or foure-teene dayes together, after the time of their first appearance, by reason of foule weather: during which space of discontinuance, because it is not certaine (as they write themselues) what changes haue succeeded in the thing, therefore it is not possible for any man to diuine or guesse by Arte, what euents shall follow.

As for their experience of many Comets, that haue brought forth one effect. I answer first, as I did before, that a Comet of the selfe-same kinde (in all degrees) can hardly come againe, or if it could, yet neither store of matter which should nourish or abate it, nor the middle causes which may further his effect, are alwayes the same. And therefore to conclude or make account, that thus and thus things shall fall out before they come in prooffe; is as if a Generall should determine with himselfe (before he come before a Towne of warre) to finde the fittest place for battery the first day of his safe arriuall there, the next day hauing planted his great Ordinance in the strongest place, to batter till he make a breach, and the third day to giue a sharpe assault, to apply the scaling Ladders, to enter and to spoyle the Cittizens, without regard of any valour on that other side, or counter stratagem that may be vsed, eyther to cut off, or (at the least) to hinder and delay their enterprize. For if the paine & hazard were not greater in executing with the Sword, then plotting with the Pen; neyther the Conquerours of olde time, nor the Colonels of this, should haue deserued halfe the praise which the world affoordeth them.

Againe, the Comets differ so much in the qualities of their effect, as we know no more against which to provide or arme our selues, the the state of *Athens* did, which being warned by *Apollo* to preuent τὸν λιγόν, which word imports both *Plague* and *Famine*, as it is propounded in the Greeke; mistrusted what was furthest from their harme, and ouersaw the perill, which in very deepe was imminent. Furthermore, all Comets chance not at one time nor in one place, neyther haue they

Concerning the diuining of friends fortunes, by the perfect minute of their birth.

Allegation of many comets which haue brought forth one kinde of effect.

Paine and hazard more in performing with the sword, then plotting with the Pen.

Chap.16. Of Comets and blazing Starres.

Princes do not
alwayes dye
when Comets
blaze, nor co-
mets euer
blaze when
Princes die.

one period of ending or continuance. They differ also in their figure, motion, and quantity, the least of al which circumstances may deceiue the Prophets aime, and bring foorth some strange effect that is least looked for. But the surest way to shake their painted bulwarke of experience, is by making plaine, that neyther Princes alwayes dye when Comets blaze, nor Comets euer blaze when Princes dye: whereas it standeth them in hand (which will deduct a certaine ground from the sequell of euent) to prooue, that neyther those euent fall out by any other meane, neyther fayle or misse at any time whensoever the same cause doth goe before, which should direct and leade them to their issue.

No comets
seene before
many notable
accidents.

Touching the first point, whensoever any man can shew that a Prince or Potentate hath dyed vpon the blazing of a Comet, I wil first encounter him, by proouing that the like euent hath chanced oftentimes vpon the glaring of a Rainbow. Secondly, by giuing a more likely reason of the Princes death, then the blush of a Comet, in which case *Cedendum rationi potius quam fantasia*, since the wisest & best learned men alieue may swerue ταῦτ' ὅλας ἀγνοήσαντες τὰ δ' ἡμέτερος κεινόντες τὰ δ' ἀμείβετον καὶ αὐτοὶ. By carelesse writing in some points, misdeeming in some, and being altogether ignorant in others. Thirdly, we cannot finde that any Comet blazed before the death of *Ferdinand* or *Maximilian*, both famous Emperors of this time wherein we liue, nor before the death of two French Kings, of the King of *Poland*, the great *Turke*, of two Princes, & two Queenes of *Spaine*, of a Pope *Don Iuan di Austria*, a Count *Palatine*, a Duke of *Brunswicke*, and diuers other of like quality. None before the massacre of *Saint Bartholmew*, none before the great plague, wherwith *Thucydides* reports almost the third part of the world to haue beene swept away. None before the like in *Plinie*s time, and of late dayes in *Venice*, *Poland*, and some parts of *Germany*. None before that horrible inuasion, whereby so many men and women were ledde captiue out of *Poland* by the *Scythians*. None before the losse of *Cyprus* & *Goletta*, the ciuill wars of *France*, the drowning of some parts of *Holland*, the desolation almost of *Flanders* and *Brabant*, the quaking of *Ferrara*, with a number more, which it greeneeth & irketh a good mind to touch: although they serue most fitly to disproue their rules, which alwayes make the Comets eyther causes or fore-runners of so manifold and desperate extremities.

It is against
the grounds of
reason & arte,
to make a rule
vpon a doubt
full prooffe.

Last of all, it were against the grounds aswell of reason as of arte, to make a rule vpon a doubtfull prooffe, or to suppose that euery Comet is a messenger of some mishap, when not onely *Pliny* reporteth that which shined at the playes of *Augustus*, to haue beene most fortunate; but beside a number that professe the faith and knowledge of the starres likewise (to win more credite to their Art) haue giuen abroad, that the birth of *Christ* was signified, and in a sort prefigured by that happy Comet, for (in any wise) the change and alteration of old rites, must be one particular effect of the blazing Comets. Those of the
yeares

years of our Lord, 1097. and againe, 1506. brought such abundance of all things, and prices to so low an ebbe, as the stories haue recorded them for monuments and mirrors to posterity. I could say the like of others which haue bene seene, *An. Dom. 1555, 1556, 1557, 1558.* after all which yeares, nothing chanced that should driue a man to seek out any cause aboue the common reach, and therefore I allow the diligence of *Gemmafricius*, taking notice of as many good as bad effects, which haue succeeded after Comets. Aboue all the rest, I must remember that (which appearing of late yeares in *Cassiopea*) gaue encouragement to diuers Writers, to presume vpon some things wherein it seemed to resemble that which appeared after the birth of Christ. *Infidels in Christi castra transiuros, That the Pagans would returne into the bosome of the Church.* So farre it was from portending any fearefull accident, that might affright the multitude. We reade of no more then two kindes of signes, Naturall and Artificiall: of the first kinde Comets are not; because they neither cause the plague, as the South wind causeth raine, nor are effects thereof, as smoake is of fire, nor haue one common cause with the matter which they signifie, as the rednesse of the skie doth signifie fayre weather; because one and the selfe-same cause doth bring both rednesse and fayre weather. On the other side, Artificiall they cannot bee, because God hath not allotted any such particular effect to them, as to the Rainbow, that is, to warrant and assure vs from a second flood, therefore are they no signes at all of accidents that are to fall out and happen. But in the name of God, how can they vouch a probable or likely cause by blazing of a Comet, to procure the death of any Prince? &c. Marry say they, Comets are the cause of windes; windes bring exceeding drought and heate in *Ambiente are*; this heate offendeth bodies that are most delicate and tender, by the manner of their bringing vp; this offence eyther breedeth sicknesse, by reason choller is enflamed, or desire to warre: therefore Comets are the causes that great Princes are most like, eyther to fall into some dangerous disease, or to perish in the brunt of battell.

The best meane to dissolue this false *Sorites*, is by disproofe of euery branch and member of the same, that nothing may bee left to deceiue the studious. First therefore to begin with fumes and exhalations, it may be reasonably doubted, whether any part or strength of them remaine, to breed and bring forth windes vpon the fading of the Comet. For since the fumes are not effects, but the very cause materiall whereby the flame is fed, as our Lampes are in like manner among vs with oyle: it seemeth vnto me by reason, that both the flame & fume should quayle and make an ende together. But imagine that wee should admit a residence of fumes, wherby the element of ayre wherin we liue should be corrupted, tainted, and infected, to the peril of our health, so often as the Comet neyther lasteth long enough, nor is strong enough to consume them all; yet first we gather hereupon, that since this taint proceedeth not from fumes which burne, but which

were

As many good
as bad effects
haue succeeded
after comets.

Two kindes
of signes, Na-
turall & Arti-
ficiall, wherof
comets neither
are or can be.

How comets
are alluded as
causes of perill
to Princes.

Chap. 16. Of Comets and blazing Starres.

were neuer burned, the Comet is no cause of maladies, *Per se*, but by meere accident. Secondly, that those Astrolgers were fooles, which held the Comet to bee by so much more dangerous, as it was more large, and had a longer time to burne. And thirdly, because it is not euident to the sence or wit of man (before a prooffe) how these proportions answer one another; we must confesse it to be no lesse hard to diuine whether any Comet infect or purge, whether it spend all the matter, or leaue some part of it vnconsumed.

An apt comparison concerning the gathering of all kindes of fumes.

But what need we wander in by-ways, when our owne experience may moue vs to suppose, that as all kindes of fumes are found to gather (by a kinde of naturall instinct) to the mouth of a Furnace or an Ouen, which drawes them in; so likewise whatsoeuer fume proceedeth from the ground, is no lesse inclined to ascend and mount vp to the furnace of a blazing Comet. It remaineth then, that some of our expert Astrolgers declare what change or alteration hath chanced, eyther in the mouing of the Spheres or element of fire, which might cause the matter to begin to blaze, betweene the coming vp of those fumes which ascended first, and that succeeded afterward; or else acknowledge that the latter fumes are no lesse able to maintaine and feede the flame, till all the masse be spent, then the former were to kinde it. But let vs grant (for manners sake, and for the cleaner bowling out of truth) that certaine fumes or exhalations remaine when the Comet is extinct (which reason notwithstanding doth impugne) let vs confesse so much as any probability may countenance: yet eyther must we finde some kinde of instrumentall or impulsive cause, which may driue downe the fumes into the lower parts that haue beene once aloft, or else it forceth nothing to the furtherance of that which they striue so much to iustifie.

The nature of Stars and Planets to eleuate matter, not to beat it downe.

The nature of the Stars and Planets is to lift vp matter, but not to beate it downe. The fire doth it not, as wee may gather by the reason of the Furnace, which I brought before: & least of all we are to think, that they descend of their owne instinct, because if they were light before, it is no doubt but they are made more delicate and thin, and as it were refined in the labour. Therefore let them take heed of plagues and hard euents, that dwell aboute the supream Region of the ayre, wherein the fumes are kept for store; but none of vs hath any cause to be affraide, at whom they neuer come, so farre as reason is able to discover. *Cessante enim causa cessat effectus*, For where the causes faile, it is not possible for effects to follow. Againe, without heate no fumes can be, but by Philosophy we learne, *Ex tincto Cometa calorem non superesse*; therefore when the Comet burneth, they are not fumes but fancies.

Without heate no fumes at all can be.

Thus may we so dispose all exhalations, as no windes neede to rise, and though they should, it were a matter of no very great importance. For as we see by prooffe, that the flame which comes from Sacke while it is burning, giues an outward blaze, but hath not so much force as to finde a Clout; we may presume the like of spirits which ascend and
issue

issue from the Comet. The rage of heat is violent, where the flame takes hold of a subiect that is grosse and thicke, but if the same be weake and thin, the show may make the world affraide, but the perill is not any whit to be regarded. If any difference be to be found in this comparison, it maketh most against themselves, for that their fumes when they are at the thickest, cannot bee compared to the weight or poyze of liquor, may be proued thus; that liquor if it were aboue, would speedily descend, whereas the fumes and spirits couet to ascend, and suggest more store of matter where-withall to maintaine the Comet.

Fumes at the thickest, not comparable to the weight of liquor.

Now would I know what cause wee haue to feare so many diuers sorts of wrackes, when the Comet (whence the windes are saide to come) are in place farre off, and the heate which proceedeth from the Sunne, hath no strength or force at all to molest our bodies? I could enforce them further, to set downe the limits or degrees wherein they take vpon them to marshall and bestow the poyson and contagion of these exhalations, which neyther distance of the passage, nor a wasting flame can abate or spend so farre but that great store of matter will remaine, to fill the world with more diseases of all sorts, then *Pandoras* boxe afforded. Againe, although we should admit dry windes to rise of fumes, &c. yet can the skilfull Husbandman assure vs, that neyther all windes hurt, nor all droughts are dangerous: nay rather from ouer-much humidity springeth our distemper, and for the prooffe heereof, wee are to note, that poore men of the Country which liue in a smoaky Cottage, keepe their health in better state then great Princes in their Courts of pleasure. If then there bee no more offence in true smoake indeed, what ayleth vs to attribute and ascribe so much to that which is imagined? If there bee none in smoakes beneathe, vvhich are most grosse, vwhy should vve feare fumes aboue, vvhich are both refined in the flame, and abated in the passage? But let the fumes bee feruent, as they teach, they can dravv nothing out of vs (vvhich are much more transpirable then the clots of earth) sauing *Acres humores*, *Sharpe humours*, suitable vnto themselves in quality: and rather cause them hinder health, so long as thicker stay behinde, to keepe our bodies in a better temper.

All windes hurt not, neyther are all droughts dangerous.

But aboue all, I condemne their fancies most, which are not ashamed to ascribe the causes of an earthquake to a blazing Starre, whose heate drawes vp the fumes out of the ground: which beeing otherwise suppressed and restrained in the bowels of the same, would rather haue beene the cause of a quiuering. *Peucer* prognosticated vpon the last Comet, that our bodies should be parched and burned vp with heate: but how fell it out? Forsooth wee had not a more vnkindly Summer many yeares, in respect of extraordinary colde, neuer lesse inclination to warre, no Prince deceased in that time, and the plague which had bene somewhat quicke a while before in *Lumbar dy*, as God wold haue it, ceased at the rising of the Comet.

Causes of an earthquake ascribed to a blazing star.

Raymundus Vennensis, hauing first bestowed many fauorable words vpon

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A comet is the
childe of a
Planet, and
how eyther of
them doe of-
fend.

vpvpon the same, after giues this iudgement, That it should be fortunate vnto himselfe, in respect of neighborhood vnto his natie signe: but vnlucky to all the world, &c. And yet I finde not, that eyther hee was richer by one groate, or the world poorer by one halfe peny. Beside, Astrologers themselues affirme, *Cometam esse astri filium*, That a Comet is (as it were) the childe of a Planet: but a Planet offendeth not the world alike, but those quarters onely that lye vnder him, therefore no more doth a Comet. I will not say, that the last blazing starre did come of colde, but of heate I thinke no wise man will suppose it came, that noteth first the coldnesse of the Summer next before, the great abundance of all fruites, and the Northerne windes which purified the ayre, and nipped off all offensiue vapors that might tend to putrifaction. But Lord, how little would it further their conceites, concerning warres or death of Princes, rather then of priuate men, although we should confesse that Comets were contagious and pestilent to nature. Vnlesse they can bring prooffe withall, that Princes are not made of earth as others are, or that the Father & Creator of all things, appointing them to rule and gouerne reasonable Creatures, which in the fulnesse of his mercy were created to the likenesse of himselfe, should make them (rather the their subiects) slaues and vassals to the blazing starres, which proceede of putrifaction.

Princes bodies
more delicate
and tender,
then those of
priuate per-
sons.

This knot, not in a rush but in the lyne, whereby they seeke to square out their vncertaine aimes, perplexeth them so sore, as imitating *Alexander* onely in this point, they seeke to cut by sharpnesse of a wreckfull edge, what they are not able to vnlose by the sleight of their diuinity, pretending, that because the constitution of a Princes body is more delicate and tender, in respect of bringing vp, then of priuate men, the feruent heate which commeth from the Comet taketh surer holde, and eyther stirreth and inciteth them to warre, or makes them subiect to the perill of a burning feuer. If this bee not the strongest reason that was euer yet alledged for perticular offence by Comets to the state of kings, by any of the *Rabbies* of that Arte, let no man giue me credite in the rest that I shall deliuer.

Women shold
be more sub-
iect to a comet
then men.

For disproofe whereof, wee must first of all obserue, that whereas women neyther ride great Horses, hawke nor hunt, nor exercise themselves in feates of Armes or Chiuallry, which are the means which Princes (of all times) haue vsed, for encrease of strength, and refreshing of their studies: therefore must they bee counted farre more tender & effeminate, and by consequent more subiect to the venome of a Comet. If for a further countenance of supposed colours, they deuise to fortifie this inference, and make it good (at least) against all Princes of the Female kinde, as *Demosthenes* beeing demaunded what was the first, second, and third part of an Oratour, answered three times with one assured voyce, Pronunciation; so will I vouch but one example of this kinde, because I know no more, which is the Queene our Soueraigne, most worthy (notwithstanding) for her excellent and peerelesse gifts,

to

to stand for a thousand.

How many Comets haue beene scene within these five and twenty yeares, before and after which, her Maiesty hath euer encreased, rather then appayred the sound state of her body? I can affirme thus much, as a present witnesse by mine owne experience, that whē diuers (vpon greater scrupulosity then cause) went about to dissuade her Maiesty (lying then at *Richmond*) from looking on the Comet which appeared last: with a courage answerable to the greatnesse of her state, she caused the Window to be set open, and cast out this word, *Lacta est alia, The Dice are throwne*. Affirming that her stedfast hope and confidence was too firmly planted in the prouidence of God, to bee blasted or affrighted with those beames which eyther had a ground in nature whereupon to rise, or at least no warrant out of Scripture, to portend the mishaps of Princes. Behold a Woman and a Queene, which seeme to be the kindes and callings, vpon which the Comets (if Astrologers speake trueth) are wont to pray: and yet not onely shee relenteeth not to common feare, but insulteth rather vpon common folly. That the Comets hinder not the liues of Princes, I haue proued heretofore at large, and shall haue opportunity likewise to confirme hereafter. But thus much I dare affirme, that albeit the malice of the same were no lesse to be feared then some thinke: yet her contented mind, her harmelesse thoughts, her temperance in diet, abstinence from excessse of all thinges that offend, with moderation of exercise, were enough to verifie that Prouerbe which hath beene rife of olde, *Sapiens domabitur astris*. But to let this one escape as a Bird of *Arabie* (because a multitude of graces and incomparable guifts, haue caused her to bee reputed (in some sort) as an exception to the common rule) what reason may be vouched, why great Princes should not better arme themselves then priuate persons, against the violence of heate, which breedeth so great distemper and disorder in our bodies: since we find, that the King of *Eglon* wanted not a summer Parlor, nor King *Dauid* a pleasant Gallery, wherein to coole, repose, and recreate themselves in the cheefe extremity? Wee see beside, that it is a greater wonder among vs to heare of a King or Queene that dyes of the plague, then of a blazing Star, which cannot be ascribed altogether to the paucity of kings; in comparison of priuate men: for if the Comets were as wel the causes of the death of Kings, as of the pestilence, it were more like by reason, that both these dangerous effects (proceeding from one certaine ground, and being neither dislinked nor repugnant in their finall drift) should concurre and meete together at one season, and in one subiect. I could alledge also, that Princes are more oft endangered by crudity proceeding rather of ill dyet, then of inflammation by excessse of choller, & that *Hippocrates* hath obserued for a certaine rule, *ὅταν ὀρεται καὶ ἡρόν βαρύνεται* &c. That those dry seasons which come not after excesssiue store of raine to breed putrifaction, are most wholsome, and lesse subiect to mortality. As for example, the years of 1555. & again, 1558. with diuers other.

A a

More-

This is to be vnderstood of the time when this work was first published.

Comets are not hinderers to the liues of Princes.

Iudg. 3. 20.
2 Reg. 11. 7.

Princes endangered rather by crudity in ill diet, then inflammation of choller.

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Moreover, there are diuers other vents, whereby the fumes of chol-
 ler may be saide to breathe out, and diuers other accidents, into which
 they may dissolue, beside plague and warre. And though there were
 none other, yet since Princes sildome enter into war vpon a suddaine
 heate, without aduice of all their wisest and most trusty Councillors;
 it skilleth not how little or how much the Prince himselfe be touched
 by the beames of heate, so that his Councell may be free from all cō-
 tagion of influence. And though both Armies were prepared in the
 field to ioyne, as that *Baiazeth* against *Selimus* his son; of *Edward* the
 second against the Barons; of the Rebels in the North against King
Henry the eight; and of *Maximilian* against the *Turk*: yet since it plea-
 sed God, sometime when things were furthest out of hope, to cause
Isaac and *Ismael*, *Esa* and *Iacob*, *David* and *Absolon* to embrace, & one
 to kisse another; it were an ouer-great simplicity to thinke that by the
 gazing on a Comet (though wee should admit it for a signe) a man
 might found the depth of prouidence, which hath no bottome. These
 answers may suffice to these two reasons, clouted vp betweene an er-
 ror in experience, and the blazing of an extraordinary light. Touching
 other iniuries, wherewith this chattering *Agar* greeneeth and molesteth
 her olde Dame, I shall haue opportunity to treat, when I come to try
 this kinde of diuination, by the rule of Gods most holy word. The rest
 that they are able to oppose or vrge against vs in their owne defence,
 shall be touched in the manner of a glance, though in my conscience,
 I can hardly thinke it worthy the repeating.

The maine
 feare of astro-
 logers to lose
 their best be-
 nefit.

The proper-
 ties of starres
 may as law-
 fully be sought
 for as mettals,
 stones, &c. if
 they were as
 ready to be
 found.

The shallownesse of mens fraile conceites, the feebleness of wit,
 the distemper of lunacy, the vanity of dreames, the suggestion of spi-
 rits, and supposed influence of Starres and Planets, haue beene so farre
 deiectioned from their fenerall and instinct degrees, as were it not that
 our Astrologers, mistrusting least *Dianas* kitchen should begin to coole,
 and the siluer Shrine forgoe the wonted glosse by default of offerings,
 had foysted in deceitfull reasons for the colour of their Arte, which
 require a quick dispatch; my further labour might haue bene account-
 ed frinolous. But as it is not enough to build a Fort for strength, vn-
 lesse we blow vp counterpiles, which haue beene raised by our aduer-
 saries, to offend and beate vs with their paper shotte; no more will
 it suffice, that I haue vouched reasons and authorities in disproofe
 of these vaine toyces, vnlesse I likewise wrest their Weapons out of
 their hands, and dismount their Ordinance. They demand of vs,
 why they may not as lawfully seeke out the properties of Starres, as of
 Mettals, Stones, &c. I answer, that they might as lawfully be sought,
 if they were as ready to be found; for where wee finde that *Salomon* is
 praised for his vnderstanding in the Simples, from the bunch of Hy-
 sople, to the Pellitory Roote that growes out of the Wall, it is imply-
 ed, that wisdom was encreased and augmented by this knowledge;
 but concerning Starres and Planets, we can finde no such report, nor
 that any man was euer liked or allowed, but abhorred and reiected (as
 shall

shall be prooued afterward) that depended on their influence. The Simples worke their proper and peculiar effect in common vse, the Starres abuse, the vertue of the first appeares by prooffe, the latter is conceiued in imagination. And though that ground of Cicero bee true, *Prædici ea posse, quæ natura necessitas perfectura est*, That those things may be fore-tolde, which nature of necessity must bring foorth in time (as Ecclypses of the Sunne and Moone, effects of sicknesse in mens bodies, and such like) so must we take it for a principle, as absolute and true in all respects, that no cause vnder heauen can bring foorth an effect, which it selfe hath not conceiued.

No cause can bring forth an effect which it selfe hath not conceiued.

Besides, by poring and enquiring in the Skie, to seeke for that which may be found out neerer hand, repugneth against true Philosophy, by which it is most euident, *Causas quo sunt proprias eo magis esse definitas*. Some reason, that because the Starres and Planets are *Naturalia corpora*, therefore wee may take notice by their influence, &c. But in like manner they might defend all kindes of auguration, or diuining by the flight of Birds, the inwards of Beasts: for as well one as another may be called *Corpus naturale*, in respect they both consist of matter and forme; and touching other inspirations of future aims, for any thing I finde, their vertues are indifferent. When they can proue the properties which are ascribed to the Planets, to bee no lesse proper vnto them, then they are naturall to vs; their Logicke shall be better entertained.

They say furthermore, that the Planets are some causes of our changes and alterations vpon earth, which I admit; but as they worke together with the second causes, and make all things eyther ripe or rotten, strong or weake, frayle or durable, by an vniuersall force, according to their proper kindes and qualities. Thus God is saide, *Educere nubes ab extremo terra*, To bring foorth Clouds out of the furthest and extremest parts of earth. *Euocare aquas maris, vt effundant ea super faciem terra*, To call vp the waters of the sea, that he may poure them down againe vpon the face of the earth. Or if wee looke into the fountaine of Philosophy, it will appeare, that within a while after Moses had saide, *Non-dum pluisset Deum in terra*, That God had not yet rained vpon the ground: *Exhalauit a terra vapor, qui vniuersam eius faciem irrigauit*, A certaine vapor breathed out of the same, which watered all the face of it. *Gen. 2, 5, 6.*

Planets some causes of our alterations here on earth.

Psal. 134. 7.
Ier. 4. 16.
Amos 5. 8.

I haue heard a number which haue gone about to countenance their vaine conceits by the certaine grounds and maximes of Astronomy, as if because the Planets hold a certaine course, they must by consequent infuse a certaine property: but this double faced *Ianus* hath no place in our Temple. They might as well direct vs to the book of Fortune for our destiny, because we play with dice, or perswade vs that the Arte of Magicke is a branch and member of diuinity, because the names of God, and those which beare a sound of greatest Maiesty, are so many times remembred.

Planets holding a certaine course, infuse not therefore any certaine property.

Astronomy presumes no further then the knowledge of the course

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It is free for all men to peruse and reade the word of God, but no way to wrest it.

and order of the starres, and how by them the times and seasons of the yeare are ordered, and therefore the diuine and holy Fathers of the Church, which embraced this as a kinde of lawfull Arte, shooke off that other of diuining by the Planets, as too vile a strumpet, to consort or liue in fellowship with so chaste a virgin: the first was holden as a mirror, wherein man might view the Maiesty of God; the second shunned as a sugred bayte, whereby the diuell seeketh to bewitch the godly. For as it is most free for all men to peruse and reade the word of God, but not to wrest it to the maintainance of *Cabalisticall* conceites, to reade the names of *Iehoua, Tetragramaton, Adonai, &c.* so wee call vpon no damned spirits, to scanne the figures and characters of Egypt, so wee coniure not to take profite by the meane, without rushing into desperate extremities, to measure truth whereas she shines, without regard to shaddowes where they flicker: so may wee like of Astronomicall discourse so farre as it is warranted by demonstration of Arte, but after we begin to iudge by faces, signes, aspects, &c. which are imagined by some, condemned by more, and suspected by the most, farewell all certainty.

A definition of Astrologie, concerning euents to come.

They seeke to proue another way, that because Astrologye is a collection of sundry rules or propositions, regarding by conformity among themselues, the knowledge of euents to come, therefore it cannot be denyed to be an Arte, which reason followes not, vnlesse they proue withall, their rules or propositions to be profitable, lawfull, true and agreeable to nature. The scope and ende of Alchimy, is to transforme grosse mettals into rich and pure, they want not store of rules and precepts to this ende; but because this Arte would make after a kinde of manner, not exchange, *Innouate*, not imitate the course of nature, as all Arts ought to do: it proueth altogether vaine, & serueth to none other ende then to blow the wealth of greedy men in Clouds of smoake out of the louver of a Chimney. In like manner, *Geomantie, Pyromantie, Idromantie, Necromantie, Ars Cabalistica, &c.* consist vpon a formall course of grounds & rules; but because they cannot abide the touch of truth, nor iustifie themselues by sensible and certaine prooffe, we reiect & disallow them with their Authors.

Alchimy approued to be no lawfull Art

No man reputed learned in Physick, without taste in the Iudicials.

One writeth, that no man ought to be reputed learned in Physicke, without some taste in the Iudicials; because *Hippocrates* would haue the rising of certaine Planets obserued with great heed, &c. But this auaieth lesse, since *Galen* writeth, that *Hippocrates* gaue this aduice to none other ende, then that the temper of the season might bee more exactly and precisely taken by this meane, then by accounting by the moneth, because diuers Countries differed in reckoning, without thinking once of iudiciall conceites, which are more meete for children then for men of skill and gravity. This appeareth also by the drift and scope of the learned Doctor, referring all his ayme, rather to the cure of the patient by purging, letting blood, or other meanes, then to consideration of his natiuity. They might as probably vouch *Auicene*, ascribing no lesse

care

care to the Climate vnder which all men are borne; because the Countries giue a certaine touch, which ought not to bee neglected by a man that professeth Physicke. Belike the vessell is almost ready to be set on tylt, when such lyes are drawne out in stead of wholesome liquor: notwithstanding, they will not put vp the matter thus, but pray in aide of diuers learned men, and of *Galen* cheefely, about their *Dies decretorios*, Of Decretory daies obserued in Physicke. concerning which, as matters farre aboue my pitch in physick, I submit my iudgement vnto theirs which haue attained to more certain knowledge of the truth, by practise then by speculation. But as we know, that *Hippocrates* left not so much as one silly blanke, wherein these *Decretory* dayes might challenge any place: so diuers learned Writers gather, that *Galen* who began to note them first, waxed weary of them in his latter time, and they that carry greatest fame for Physicke both in *France* and *Italie* in our dayes, reiect and disallow them vtterly. Beside, when *Galen* was most earnest in this point, it was but with regard vnto the state and complexion of the patient.

But what meant *Hippocrates* (say they) to take so narrow marks by Phisiognomy, if outward signes may not deliuer light of those euent which are like to follow? Truly for mine owne part, I mislike no guessing nor diuining by such signes, as haue *Rationem cause & effecti*, of which kinde is the face, as it is noted and obserued by *Hippocrates*. For though we finde it to bee generally true, which *Tully* speaketh against *Verres*, *Frontem atque oculos mentiri*, That the eyes and forehead are often found to lye, though *Cataline* be saide, *Vultum gestasse in manibus*, To haue carried his countenance in his hand. And though we reade in *Tacitus*, that the *Malecontents* in *Galbas* time, *Tristitiam simulabant contumacie propriores*, Pretended sorrow when they drew more neere vnto stubbornesse: yet is it certaine that some diseases are wont sooner to discry their poyson in the visage, then in any other part, and cheefely those of the Liuer. *Peucer* would be glad to make a friend of *Galen*, in knitting iudgment by the starres to skill in Physicke; but that famous Doctor is too peremptory, to be lured in with glozing words, for not onely during al his time of contemplation and study, hee disdained to spend any wastfull time about such toyes of tickle hold, but declaimed bitterly in the cheefest heate of his practise at *Rome*, against certaine spightfull fooles, which finding themselues farre vnable to compare with him, in iudging of the causes and effects of sundry distempers and diseases that were rife, published abroad, that he neyther wrought nor iudged so much by the rules of Arte, as by direction from the Planets. Beside, he giueth a most deadly nip to *Peucer* and his fellowes, in one place aboue the rest, where he noteth, that none of those which vndertooke to diuine of the state of sicke men by the Stars and Planets; while he practised at *Rome*, gaue in an vncorrupt, a true or a certaine iudgement.

I was acquainted once with a proper Scholler, who declining from the course of Physicke, wherein he was reasonably entred, to gaze on *Charles* his wayn vpon the top of a Steeple, became more fit (at length)

to

Chap. 16. Of Comets and blazing Starres.

Of yeelding a reason for such different effects as are deriued from the Sunne and Moone.

to ring a Bell and driue a Cart, then eyther to giue a dyet, or prescribe a medicine. It is vnpossible (say they) to set downe a reason of so different effects, as are deriued from the Sunne and Moone, without ascribing certaine qualities and properties to the places of the heauen, by which they passe: as thogh effects of Planets might not differ by three sundry kindes of alteration, that is, eyther of the agent in respect of distance, or of the patient by infirmity, or of the meane by distemper, or of altogether, if we list to make a mash of accidents. And though the Dog-dayes be enforced as a backe set to this cause, yet must wee make the Star it selfe to be no cause at all thereof, but the strength and vertue of the Sun, depending in his greatest glory so long ouer vs.

The rules of Nauigation may be certain though the Pilot may fail.

If we chance to tell these Starre-diuiuers of their childish lyes, deliuered abroad by rate of Almanacks from yeare to yeare; they seeke to shift and escape away, by demanding whether the rules of Nauigation be not certaine, though the Pylot faile sometime? I answer first, that it is one thing to swerue by default of cunning in the man, another for want of certainty in the compasse. A Pylote may be led awry by mistaking of his marke, a Physitian by an alteration in the body, vpon a sudden accident vnlooked for, & a Generall by deceitful scouts; but the difference and oddes betweene these payres is very great, for heere the men are ouerseene, but in diuinations by the Starres, the rules of Arte it selfe are friuolous. When we tell them that neyther *Plato* nor *Aristotle* (where the matter lay most fitly for their hand) vouchsafed once to name, much lesse to warrant or allow diuining by the lights; some answer, that eyther they were ignorant therof, or slyly sought to couer so diuine a mystery with a veyle of silence. But this Cloke of couine, needeth some old patch out of the frippery to peece it home, for neyther is it probable, that our Astrologers see more then those Philosophers, nor that *Aristotle* and *Plato* travelling into Egypt with so great a care to marke, wold ouersee the knowledge which was most diuine. But rather in respect he glanceth at a blinde Philosopher in his *Metaphysicks*; for depending ouer-much vpon the trifles of this glozing Art, whose follies farre surmounted any fauour that the world could reape; I thinke he let it slip away in a Cloud of slye contempt, as *Solon* did the crime of parricide, before men were acquainted or defiled with the same, *Ne non tam prohibere, quam admonere videretur*, Least he should not seeme so much to barre the fault, as to giue light of such a matter.

Cicero pro Rose.

But to march forward, and proceede against their forlorne hope, when we vouch *Aristotle*, to proue that it is vnpossible for any certaine knowledge to bee gathered of things which are brought to passe, by the concurrence of sundry loose & dis-vnited accidents; they scorne exceedingly, attempting to repell this shot, by certaine curtaines of new found Philosophy, and affirming against all the schooles, that pouerty, sicknes, sudden death, &c. should rather beare the name of adherents, then of accidents, because they cleaue vnto the subiect, and haue a cer-

taine

rairie foundation or ground at the roote of nature. Is not this fayre play, when to preuent a checke (because it bringeth some disgrace vnto their skill) they confound the game by casting downe the boord, & eyther will haue new men carued out of hand to serue their turne, or not proceede in tryall of the wager? For with what colour can they call vs poore by nature, which are borne in liberty, a treasure, as *Callistratus* that notable Ciuilian, values it inestimable? Then are we enfeofed with that golden guift of reason, whereby man is holden to resemble God, and beside made Rulers, not onely ouer Fishes, Fowles, & Beasts, but ouer all the world it selfe, as appeareth by the charter which it pleased God the Father and Creator of all things to deliuer vnto *Adam* in his state of blisse, and likewise by the confirmation of his Prophet. And albeit (as we reade in *Iob*) man commeth naked and deuoid of outward helpe into the world; it prooueth him to be no poorer for this cause, then the Merchant which regardeth not how little coyne he carry homeward in his purse, because he shall be sure to finde his Granary, his Warehouse, his pastures and his chest replenished. A man may come to knowledge *Rei per accidens facta*, Of a thing already done by accident, as a Physition vnderstandeth in an Inne as hee passeth by, that such a friend of his tooke a surfet of some meate or other: but to diuine of things, *Per accidens faciendis*, as for a Physition to giue warning to his Patient, that such a day he should not faile to fall into a burning feuer, by a surfet taken by too many Cherries, without knowledge of the course of second causes, is not possible. If it bee confessed, that no man aliue (by the light of nature or supplyes of Arte) is able to descend vnto such strict particulars; I beleue him, and as much in all points of the generall without particulars, because the Scripture giueth as small comfort touching one as another, and yet Astrologers will not seeme ignorant in eyther. But most like it is, that if it had accorded with the will of God, to deliuer any light or guesse of things to come; hee would haue done it rather in a glaring Sunne, that might giue the glory to himselfe alone, then in a corner, or behinde the Curtaine, least we should ascribe some part thereof to our owne endeour.

If a woman chance to bring forth fifteene Sonnes without any daughter, after all are borne, Astrologers may guesse (if it content and like them so) that this quality of bringing forth so many Sonnes, is *Quodam modo adherens*, in a certaine manner adhering to the property of that man and woman matched in the state of marriage together. And yet because not any man, but God alone conceiueth whether agreement or disagreement in complexion (some quality deriued from conformitie betweene the parents on both sides) in some degree is the cause of this effect, therefore the coniecture of inherents is no surer then of accidents. Wee tell them furthermore, that if the Starres or Planets did conuey such qualities together with their influence, as they conceiue; then should they worke the like effect in Beasts, so farre as they were capable. To this point they make answer with a false supposed ground, that

No man poore by nature, being borne at liberty.

Gen. 1, 28. Psal. 8, 9.

Coniecture of inherents is no surer then of accidents.

Chap. 16. Of Comets and blazing Starres.

Qualities said
to be naturall
to the Elephāt,
Larke, Mari-
gold, &c.

The Sun tear-
med an effici-
ent cause of
haile & raine.

How the lo-
wer parts con-
fine vpon the
Superiors, and
to what ende.

that Planets regard onely men. But why more then Elements, or then *Cælum vniuersum*, which worketh in *Omni corpore naturali*, In all bodies that are naturall? Beside, we see that sundry Beasts, Fish, Birds, and Plants, hold a straighter linke of kindred and affinity with the Sun and Moone, then with the sonnes of *Adam*. For example, diuers write that the Elephānt giueth a kinde of reuerence to the Moone. By the Larke we know the dawning of the day. The Mariegold doth close & open with the Sunne, &c. Well, they proceede further, and seeke to iustifie their cause by this experiment, that rayne and stormes are bred by that selfe-same influence of Planets, which causeth a change or alteration in the ayre, &c. and therefore Planets are not so voyde of particular effects, as diuers haue bene perswaded. Surely I cannot denie, but that it likes me very well, to see them thus descend from discourse of Fortune, which is lesse probable to distemper of the season, which carries a more likely colour: but yet I must aduertise them in friendly manner, that the pole of true consideration is as well mistaken in this point as in the rest. For though the Sunne may be rightly termed a cause efficient, both of hayle and rayne, yet this proceedeth not of influence sent downe, but of vapors lifted vp, the same congealing in one kinde or other, according to their proper kinde together, with the quality of the place wherein they are congealed. Wherefore, vnlesse it may bee warranted that the Sunne shall euer warme in one degree, or that the soyle shall remaine in one state euer, to receiue the vertue which proceedeth from the Sunne (because the difference of Meteors dependeth wholly vpon these assured grounds) it is not possible to prognosticate of eyther. Last of all they alledge, *τὸν θεὸν καὶ τὴν φύσιν* That God and Nature worke nothing vainly: but what is this to the purpose, vnlesse they prooue that there is none other vse in nature of the Starres and Planets, then to garnish or disgrace Natiuities?

I know that *Aristotle* affirmeth the lower parts to confine vpon the higher, to this ende, that their vertue may be guided by their influence: but his meaning teacheth onely, *Ad mundum elementarem*, as appeareth by the circumstance of bordering; beside, his treating only of the Meteors in that discourse, shewes that hee meant to proceede no further. Wherefore I meruaile that some of the *Germanes* sought a shelter by this worke, which rather ouerthrowes their cause, in respect the Philosopher ascribeth the congealing of the Meteors, to the places wherein they rest, without so much as any thought or conceite of a constellation. One of them obiectioneth, that *Mare Persicum* waxing exceeding rough at such time as the Sunne entreth into *Virgo*, and becommeth calme againe at his approaching vnto *Sagittarie*, which proues a property. But heerein they are ouershot, for if the generall configuration of the Planets beare a stroke in this, then sometimes when they were affected in friendly sort, it should fall out otherwise, whereas wee finde that course to be vnchangeable. Therefore we must deriue this accident eyther from the Sunne, who worketh diuersly, according to the place

place from whence his beames discend, or frō the water it selfe, which hath as well (no doubt) prescript and certaine lines and limits when to moue, as the humors of our body. Another reason may be brought to proue a certaine interest in Planets, because they that inhabite vnder the *Meridian*, are exceeding timorous, effeminate, and borne to seruitude. The reason is not because *Saturne* gouerne there, for the beasts are most couragious in *India*, and the men long liued where he claimeth equall rule; but when excesse of outward heate drawes out the vertue from the center to the vpper parts; it leaueth in the visage swarfenesse, and in the minde pusillanimity. The case is so much the more euidēt in this respect also, because in the North it is far other-wise.

Men born vnder the Meridian, are timorous, effeminate, and borne to seruitude.

They tell vs that the sea is ruled by the Moone, we grant it, and in like sort are the seasons by the Sunne: but what maketh this to the purpose? when causes are conuerted with effects, we deny no consequent: and yet I know that deepe Philosophers haue yeilded other reasons (no lesse probable) of ebbing and flowing of the waters: but because my leysure will not serue nor giue me leaue to gage all vessels to the bottome, that they seeke to set on broach for defence heereof, I will onely tell them, that to prooue an vniuersall regiment of Planets in all humane things (because the Moone beares rule in tydes) is a fallence from the speciall to the vniuersall.

When causes are conuerted with effects, no deniall of consequents.

Melanchton seeketh to breathe life into this Art by a common experiment, that children which are borne *Octauo mense*, neuer liue, because *Saturne*, who preuaileth in that moneth, hath blasted them. I answer, that this particular assignement of euery moneth wherein a woman goes with childe, to one rouing starre or other, is too vaine a fable to keepe credite with the learned. It is true that sundry hurtfull accidents befall a woman inwardly, about that moneth, wherewith her tender infant (being much offended and enfeebled) is the weaker and worse able to continue. They teach that all our inundations, plagues, famines, &c. proceede from the contagion of the Ayre; the Ayre receiueth the contagion from the Planets, therefore the Planets are the causes of our misery. Vpon this point we must consider, that as the hart is the fountaine of al faculties, & sendeth forth that vertue which must keepe all whole, entire, and sound: the like is *Virtus Caeli* in the state of all things vpon earth, and therefore with as good authority wee may make the hart a cause of our disease, because it giueth life vnto euery part, or the Magistrate and Author of mishaps, who keepeth order in al states, as the Planets causes of our harmes, which serue only to effect and bring those accidents to passe, which are engrafted and conceiued in the wombe of nature. If some Planets be colde and others hotte, how can it be (saith *Haly*) but a generall concourse or meeting of one sort, must bee the cause of floods, of others bring forth parching and vnseasonable heats, &c? But we must obserue, that in the Planets is no kinde of excesse or rage, but a sweete consort which ripens, as the

Particular assignements to the Months of womens going with child.

The hart is the fountaine of all faculties

The Planets
stay the Ele-
ments within
bounds, but
doe not assise
their violence.

nature of the thing wherein it workes is disposed or enclined. And therefore so often as we heare of any iarre, we must impute the same to the foure stringed instrument beneath the Moone, I meane the strife of the four Elements, which though the hand of heaven play neuer so sweet musicke, will sometime sound out of order. If then the Planets haue a stroke of Rule and Empire ouer Elements; it is to stay them within bounds, but not to further or assise their violence. If *Mars* be Prince of choller, *Jupiter* of bloud, it is not to enflame, but to mitigate and qualifie. The proper heate of bodies sustaineeth and conserueth them, the violent and raging heates come not from heaven, but eyther from the matter or the elements, whose qualities exceede and range too farre beyond all scope, to yeeld obedience and seruice to the milde and gentle scepter of the Planets. Wherefore we may learne by this, to shun their doctrine like a Dragons denne, which impute all fayles of nature, all accidents of fortune, all ouer-sights of errour, all escapes of stubborn will, to the rage of influence. These are the reasons that are vouched by the Proctors and Abettors of Astrologically discoueries in their owne defence, which I thought good to touch as time would giue me leaue, least otherwise our aduersaries in this point, might haue complained of a verdite without an enquiry. I know that some of them haue pilfered certaine other colours and pretences out of the word of God, which when I once begin to looke into, their wretchlesse audite shall bee corrected, and displayed accordingly. In the meane time, I must craue pardon for my long Discourse about the iudgement of the Starres, wherein though many things may want to the satisfaction of a searching head: yet am I sure, heere is enough to warrant my contempt, and to disgrace their vanity.

The Authors
aduice to all
well disposed
wits.

The matter must bee touched once againe, and therefore (for this time) I will proceede no further, then to counsell and aduise all well disposed wits, to stint their guesse in a meane, and alwayes (like good Sheepe) giue care to the voice of their owne Shepheard, who watcheth for our soules, & giueth warning by the Prophet, *Not to feare the signes of Heauen, whereof the Gentiles are affraide, Ier. 10. 2. Quia leges populorum vanae; Because the lawes of those sorts of men are vaine, and their receites are like the Apothecaries boxes, Quorum tituli habent remedia pixides venena, Whose inscriptions are wont to promise helpe, when their contents are poyson.*

CHAP. XVII.

Of talke or conference with damned Spirits or Familiars, the last meane or branch of vnlawfull Prophecies, conueighed into the mindes of men.



HE last branch or meane, whereby the contagion of vnlawfull Prophecies is conueighed into the mindes of mortall men, is conference with damned Spirits or Familiars, as commonly we call them, which may fitly be compared to those

those pretty cubs, which (as the Prophet speaketh) *Nunc leones facti didicerunt prædam capere & homines deuorare*, Being now growne to bee Lyons, haue learned to deuoure men, and to lye in waite for their booty. Cleombrotus hauing sequestred himselfe from the fellowship of men, and dealings of the world, for the space of many yeares (as Plutarch writes) frequenting onely solitary Woods and Caues, that by this meane he might acquaint himselfe the better, and become more inward with the Fairies and Satires; was at the last enformed by the principall of that vngodly crew, that *deuoues* were Spirits which somtimes had dwelt in bodies among men, and afterward (in respect of many greuous sinnes) were syned at this penalty, to wander vp and downe like Lyons (as Saint Peter sayes) seeking whom they may deuoure, to inspire by Dreames and Oracles, and to furnish men which were assigned to that honour, with the gulf of Prophecie.

Spirits which had sometime dwelt in the bodies of men and what they were to do.

This passage (I confesse) is not agreeable in euery point, with that which is affirmed by S. Peter, That God spared not Angels sinning, 2 Pet. 2, 4, but being drawne downe by the ropes of hell, deliuered them to be tormented, that they should be reserved vnto iudgement. Nor with that of Lactantius, That they became members of the diuels guard, &c. but notwithstanding it approacheth neerer (then heathen writers are wont) to the Schoole of verity, I need not waste good time, nor blot my paper in confuting their vn sensible conceites, who constantly beleecue, that there is neyther any certaine hell, nor shall be spirits till the latter day; because the follies are too grosse & palpable. They might as probably suppose likewise, that ther were no heauen, for if Satan be *Princeps tenebrarum*, as Christ is Author of all light; we must as well determine of a place of torment, as of reward, and that forthwith also, or else the rich man might haue had a longer time of respite & of taking breath before his execution.

De Origen. lib. 2. cap. 25.

Beside, there is no doubt, but as God is neuer absent from his flocke that put their trust in him, so the diuell (as experience doth teach) attendeth at an inch vpon his owne deere fauorites. So soone as God had quite abandoned and forsaken Saul, a wicked spirit took sure hold of him. Neyther let it moue the godly, that the Scriptures call the same *Spiritum Domini malum*, &c. The euill spirit of our Lord, for he carries not that title as a Minister of grace, but as an Instrument of indignation: euen as in another place the Scripture called sleepe, *Soporem Domini malum*, not that our GOD is one of those which as Elias saide of Baal, *Dormit ut excitetur*, was so fast in sleepe, as he had need to be awaked, 3 Reg. 18, 27, or that it is possible for his eye-liddes to slumber or to sleepe, that defendeth Israel, Psal. 120, 4, but because it pleased him of his abundant mercy to preserue his seruant David vnder this darke Cloud, from the malice of his enemies.

The euill spirit is an instrument of indignation, not of grace.

This hony may be gathered out of a Spiders webbe, the rancour of the Serpents heart is conuerted to the benefit of Gods elect, his poison turned to restorative, and all for the triall and approued taste

of mans obedience to God. For the Corne which is not grynded in the Mill, is eaten vp with Wormes, the ground which is not eared, bringeth weedes, the garment which is worne by no man, is a prey for Moths, the purest steele without some kinde of exercise, will soonest gather rust, and the sharpest wits if they be not set on worke, waxe wilde and ignorant.

Sathan disco-
uered in his
close seducings

But to returne to the discovery of Sathan, it was hee that seduced *Eue*, Gen. 3, That vnderooke to become a lying spirit in the mouthes of the Prophets, 1 Reg. 22, 22, That when the Priest should stand before the face of God, got him on his right hand, *Vt aduersaretur ei*, That hee might oppose himselfe against him, Zach. 3, 1, And which thrust in with Gods children for a place in his presence, when *Iob* should bee tormented, Job 1, 6. The spirit which appeared to the Sorceresse; those that were cast out of possessed men and women, which exclaimed against *Paul*; beside, the difference which our Sauour putteth betweene his reall body, and the spirits that haue neyther flesh nor bloud, declare most notably, that such things there are, and they that are incredulous, and will giue faith to nothing in this point, may peradventure feelee their sting, before they be able to descry the substance. The *Gnosticke*

Euseb. li. 4. c. 7

Socra. in hist.

In 1 Thess.
hom. II.

Lactan. de fal-
sa. sap.

Liu. lib. 3.

Euseb. de
prep. Euan.

Euseb. li. 4. c. 7

In Tim.

Heretikes which sprang from *Carpocrates*, dealt openly by Magicke. *Simon Magas* was reprobued in the Acts, chap. 8, 11, and *Alexander* condemned at *Ephesus* for coniuring. *Chrysostome* writeth, that the ayre is charged and replenished with a swarme of wicked spirits, which falling from the top of happinesse with their Monarch *Lucifer*, haue euer since that time buffeted the Saints, and infested al the godly with their trains and subtilties. *Lactantius* is of the minde, that the cutting of the Whetstone in sunder, which is ascribed by *Linie* to *Accius Nauens*; the conducting of the Ship by the girdle of *Clandia* the vestall Virgine, which (before) no force of men could moue, with diuers other wonders of like weight, were atchieued by Familiars, who hauing bene condemned by the iust & righteous God, to dig at the mettals, study nothing more, then by what meanes to encrease and augment by pollicies the number of the damned. Sometime they take vpon them such strange shapes and formes, as may best serue their turne: of which kinde the diuell was, when he saluted *Eue* in the resemblance of a Serpent. And so were they whom *Eusebius* tearming *Potestates ab oculis seclusas*, Powers secluded from our eyes, affirmeth to haue beene at the becke and call of all Coniurers in the time of *Constantine*. Sometime they lye close vnder the signet of a Ring, in readines to be employed, according to the need of him that pawnes his soule for his pleasure. And sometime though there be a priuy pacte or couenant betweene men and them, yet to declare their properties, and wherein they consist, *Nefaria hominum animis injciunt somnia*, They conuey vngodly and vnlawfull Dreames into their mindes, &c. *Plato* confesseth, that from these *πνεύματα κακῶν*, &c. All diuination comes. And *Plutarch* concurring with him (as it were in one vniforme consent) declareth in like manner, *Neminem sine instinctu Dæmonum*

monum posse vaticinari, That no man can prophesie without instinct of diuels. Of which number, one was euer waiting and attending on *Montanus* that arch-hereticke. A thing not warrantable (saith mine Author) by the president of Christ our Sauour, or any of his Ministers. These spirits are not of that crew which conferred with *Abraham* and *Sara* in their Tents, *Gen. 18, 2*, or to whom *Tobias* recommended his deare sonne, *chap. 2*, or by whom it pleased God to send the ioyfull message which made the blessed Virgine to admire, and the world to shake. Nor any *πνεύματα λειτουργικὰ* of the ministring spirits, sent forth for their sakes which apprehend the way of saluation, *Heb. 1, 14*. But these are the messengers of *Sathan*, against whom we are commanded to wrestle with all our force and might, *Ephes. 6, 12*. They are the pages of the God of *Achaz*, *4 Reg. 1, 7*, to whom *Ochozias* sent for helpe. They are the Gods of the Mountaines, *3 Reg. 20, 21*, at whose hand *Benadab* expected victory. By the peasants in the Country, they are called *Satires*; by the women *Fairies*, by the Poets *Dryades* and *Hamadryades*, Familiars by Noblemen, *δαιμόνες* by deepe Philosophers, and though their stiles may varie, yet their states are sutable. Their dwellings are in all foure Elements, and as of these some are more subtiler, others plaine and grosse; so likewise are the knackes of their Budget.

De placphi Io-
seph. lib. 5.
Euseb. lib. 5.
cap. 15.

Of those spi-
rits which are
the messengers
of Sathan.

But whether they are soaked in the sea, *Math. 12, 43*, or walke *Per loca arida*, by dry places, *Math. 23, 15*, so called (as I thinke) because they neuer are refreshed with the comfortable dew and pleasant drops of grace; thus farre all is one, that where their hands are once laide on, sure hold is had, And the ende of that man (as the text it selfe reporteth) is worse then the beginning. They pry, they watch, they serch, they carry, and are euer at our elbow, not onely to obserue our steps, and how right we treade; but to suggest vngodly counsels in the secrets of our bosome: which caused *Dauid* (as I thinke) to pray, *Contra sagittam volantem, et demonium meridianum*, Against the flying shaft, and the mid-day diuell. From this head sprang all trances, dreames, oracles, witchcraft, lunacy, Et quacunque Mortalibus per vaticinium illudunt, And whatsoeuer else (saith *Alcinous*) illudeth and abuseth men, vnder the mask of Prophecie.

Psal. 90, 5.

Alcin. de phat
et ant cap. 5.

It were a folly to dispute about the manner or the meane, where the messenger is wicked, or the message false, for though they glauer and dissemble, though sometimes historically, and from the lips outward they acknowledge Christ to be the Sonne of God, and his Ministers enstruckers to the path of life, not of pure zeale, but rather to draw men by so much neerer to the Net, as the sonnes of *Jacob* called *Joseph* brother, though they meant to murder him, *Gen. 37, 20*. *Ioab* embraced *Abner* when he gaue the stabbe, *2 Reg. 3, 27*. *Iudas* kissed Christ after he had sold him to the Pharisees for thirty pence, *Mat. 26, 48*. yet it is enough for me to shun their hant, in that they are wont to runne with the diuels errand, who was from the beginning, and will euer be, *Mendax, et pater eius, A liar, and a father of leasing*. For if a bad Tree

It is good to
shun them that
run on the di-
uels errand.

Tree cannot bring forth good fruite, if no Simple of *Samaria* can purge the choller of *Ierusalem*; no more can any limbe of Sathan giue sound counsell or aduice, To those that are regenerate by water and the holy Ghost, in the blood of Christ Iesus.

Sathan nor his Angels vnderstand any thing of their owne knowledge.

The counsell which the false Prophet gaue to the man of God, 3 Reg. 13, 18. may serue vs for a warning how to deale with such kinde of ministers. But how painted, colourable, delicate, or fine soeuer their abuses be, me-thinks men should bee wiser then to apply their eares, when they know before hand, or at least may bee instructed by most sound authority, that neyther Sathan nor his Angels vnderstand *Exscientia propria*, what shall come to passe, or know more then is in working at that present when they speake, though men (by frailty and by shallownesse of sence) be not so well able as they (by their subtilty) to sound the bottome of concealed mysteries. Let them (saith God by *Esay*) tell before hand what shall come to passe, and I will beleue them to bee Gods, *Esay* 44, 7. Which proueth Prophecie to be a branch and member of diuine prerogatiue, and therefore if the reason why the miscreants and infidels suppose that the spirits could prognosticate, were onely in respect they tooke them to be Gods; wee may bee counted more inexcusable by infinite degrees, which beleue them to be diuels (as in very deed they are) and yet giue eare to their intelligence: *Non est enim scire, nec inuenire magnalia dei, For it is impossible to vnderstand, or search out the mighty workes of God, Eccl. 1, 8.* And againe, future accidents can be reuealed by no messenger, much lesse by these slye pages of *Apollos* Court, who are as true in these dayes, when they couer and conceale the poyson of their Arte, and onely labour to recouer credite in the world, as they were in olde time, when they bleared and abused all the world with Oracles.

Spirits as true in these dayes as they were in olde times for abusing the World.

Now let vs looke into the meanes whereby the spirits may bee thoght to gesse at things to come, with any probability: *Non enim ea qua non dum fieri caepa sunt referunt daemones, quia dominus solus est conscius futurorum, sed quorum conspiciunt in actu initium eorum, tanquam fures sibi vendicant notionem, For the spirits* (saith the learned Father *Athanasius*) vnderstand not those things which haue not yet begun to worke, because God himselfe is only priuy vnto things to come: but like craftie theeues they challenge to themselves a knowledge of those matters onely, whose beginning they haue seene to tend to that effect which followes. Their cheefest meane therefore I take to be their ancient experience, so seasoned with obseruation of euent, which haue succeeded oftentimes; as their guesse and coniectures (by good reason) must be more then probable. For whereas our liues are so short, as not onely the Prophet compareth them to the length of a spanne, but our owne experience beside assureth vs from time to time, that when we should bee wisest and begin to iudge by rule, eyther we forget with extreme age, or are swept away with death; those pettie counsellors haue bodyes made of aire, which maketh them so light, and beside, they remaine most cleere and

Athan. in vita Anto.

Of experience seasoned by obseruation of euent.

and free from mixture of all carnall qualities, that might abridge or cut short the time of their continuance. Wherefore, if aged men be counted wiser for their time, and preferred in respect of their experience, which is the salt of wit, before the froth of youth; how much rather spirits, which are not onely hore-headed, and in *veterati dierum*, as the Iudges were which lay in waite to entrap *Susanna*; but withall *seniores*, that is, as *Lactantius* expounds the word, *Skilfull in many things*, comparing all euents and counsels (since the fall of *Lucifer*) with the present?

The salt of aged wit preferred before the froth of youth.

De Orig. erro. lib. 3.

There is no doubt, but as we may learne by the same father, it is easie for them to speake like learned men, but true they cannot speak: because they neuer learned truth of him that is Almighty. They are ignorant in no kinde of Arte, which is the cause why men are prompted with so many wicked principles as are giuen out, to make thinges probable, which of themselues are peeuis and ridiculous. Beside, as we are taught by Scripture, that it pleased GOD to infuse strange properties into Hearbs, Gums, Minerals, Beasts, Mettals, Planets, and Stones, for the benefit and behoofe of men: so these obseruing both the common vse and secret vertues of the same, bring many things to passe by ordinary meane, which men for want of vnderstanding, *Instigante maxime vicio curiositatis, &c.* The vice of curiosity (as *S. Augustine* writes) cheefely prouoking them, in hope of carnall and false happinesse, ascribe to myracles.

De doct. christ

The shaddowes and illusions were exceeding strange, which *Se-dechi*, as a deceitfull Iew presented before *Lewes* the Emperour. So were those before *Fredericke* the second, *Francis* the first French King of that name of latter dayes, and a swarme of others, which are reported by the Writers. Neyther ought they to seeme strange to vs, since the workes of God are farre more deepe and infinite, then that they may be sounded by the wit of man, or comprised in the narrow compasse of his memory.

Blondus in hist.

I was present my selfe, when diuers Gentlemen and Noblemen, which vndertooke to descry the finest sleights that *Scotto* the Italian was able to play by *Legier du main*, before the Queene; and yet notwithstanding was no lesse beguiled then the rest, that presumed lesse vpon their owne dexterity and skill in those matters. Wherefore if Iuglers may cast a veyle before our eies, whose stratagemis are in comparison but plaine & grosse; by how much more fine and nimble may we deeme Familiars to be, which houer in a Cloud and cannot bee discerned? when they seeke to blinde vs, *Præstigijs sensum excacantibus*, as *Lactantius* tearmeth them. Who knowes not how strange a maske of death, *Aqua-vitæ* burning with bay salt, casteth vpon all the faces of the standers by, so long as the substance of the ayre is infected by contagion of the vapour? I make no doubt but *Laban* was perswaded in his heart, that *Iacob* caused all his Lambes to speckle & appeare with party colours, after the bargaine was concluded priuately betweene

If Iuglers can deceine the sight, much more Familiars.

twene themselves: and yet the Scriptures signifie, that the pilled hazle twigs (which were laid in the gutters neere vnto the places where the Rams and Ewes should meete and ioyne together) were the causes of the accident, Gen. 3, 37. For with what assurance fantasie taketh hold of all impressions that are made in the time of breeding or conioyning, the Philosopher himselfe can teach vs in his Problemes.

Gods prouidence worketh about the course of mans reason.

This I speake according to the course of nature onely, without any kinde of intermixture with the prouidence of God, which worketh about the course of reason. Againe, *Rachel* hauing learned that *Mandragoras* was a singular and special thing to cause women to conceiue, Gen. 30, 15, was contented (for the same) to depat with her husband to her sister for one night, &c. If then the spirits vnderstand these things, and greater then these, why should we not beleue that they are able to inspire a knowledge of the same, by dreame or otherwise? As if it were achieved by themselves, and afterward to giue a likely guesse, by matching and comparing simples, with the state and preparation of the subiects whereupon they are to worke, what successe will follow. And as for deceiuing of the sight, I count it easiest of all, for if the diuell were neyther vnable, nor affraide to represent a figure of al the world, to the eyes of Christ our Sauour vpon the Mount neere to *Ierusalem*, with all the royalties and principalities belonging to the same (although the least of them could not stand or be contained in so strait a roome) how much bolder dare he be with vs, and how much sooner are we like to be deceiued with his colours? I speake not of their tricks in altering sometime the sence, sometime the meane, sometime the obiekt, and sometime al three together, casting and dispersing diuers fumes and vapours, by which wee are moued to misdeceme of things that are subiect to the senses, ouerseeing what indeed we see, & yet thinking that we see what we do not.

Math. 4.

Clining tricks to alter sence, meanes, and obiekt altogether.

Another meane, whereby the spirits are more able to giue warning touching things to come, is supposed to consist in the quality of the place from whence they looke. For as the Sentinell who kept the watch, espyed the Poste that hasted to the King, before all other (though desires in this point were alike) so there is no doubt, but flickering aloft, and noting what is done in every part and quarter of the world, the spirits may more easily diuine, and giue aduertisement by sleepe, or otherwise accordingly. Againe, because the spirits are not clogged with this vnweldy lumpe of flesh, which not onely taketh off our edge of wit, and sinketh vs more deepe into the droffy mould of earth, then were expedient for the sharpenesse of our sence, but flinteth vs beside to certaine limites and degrees, in bringing great effects to passe: wee must allotte vnto their share, a farre greater sleight of agility and nimblenesse in remouing hastily from one Coast to another, and (by consequent) in bringing newes with greater speed, then either *Francis* the Poste, or any other whatsoeuer in the world can carry.

That spirits giue intelligence by sleepe, or otherwise.

Ioannes de Rosa was wont to say, that he would put none other messenger in trust with any cause of weight, then him that lodged one night at *Constantinople*, and the next vnder his signet. The spirit *Orthon* brought intelligence out of all corners of the world, to *Gaston* Earle of *Poix* (as *Proizard* writes) though not by prouidence, but by celerity. Such another had that worthy *Socrates* (in whose praise *Plato* both spake and wrote so much) who brought him daily warnings and aduertisements of perils that were imminent: not that his knowledge was diuine or absolute, but rather by removing from one corner to another, found the plots and pit-fals which were addressed and prouided by his enemies. The spirit or familiar which daily called vpon *Alaricus* (as he related to a certaine godly Monke) to begin his voyage toward *Rome*, came from the diuels Court vndoubtedly: who finding the weaknesse of that quarter (after long debate) by ciuill war, drew the tyrant thether, for the spoyle and murder of the godly. For example, if we demand intelligence concerning the state of any friend of ours in *Germany*, or any other place, as in what sort he spends his time, what enterprize he takes in hand, or when it is most like he will returne; the spirits are there with a trice, and taking first a view of his estate and exercise, then keeping well in minde his speeches, and those likewise of his friends, they cast an eye to the meanes of preparation which he makes, either to remaine or to set forward. This being done, and hauing linked one probability to another, it will not be hard, eyther to bring a true report, or at the least so probable vpon these grounds, as men will take encouragement to be made fooles at another time in the like manner. If the question arise about the cutting of a purse, it is not hard for some of these vngodly spirits which inspire the theefe first with this intent to steale, taking notice of the fact, observing with great heed and diligence, what plot the theefe sets downe to scape away; and being priuy eyther to the spending or bestowing of the money, it is not hard (I say) for them to descry the persons by one meane or other. If we demandaunt of them, what shall betide the Princes or great mē that are yet in health? They take in hand to iudge by scanning of their dyer, exercise, and soundnesse of the vitall partes within, by the friends or enemies which lay plots, eyther for their safeguard or their ouerthrow, &c. If when they are not well at ease, sometime they waite in his Cabnet, another while they listen to the iudgement of the learned, touching the disease, and at the length deliuer out an answer, for the feeding of their clients hope, which hath bene cloured vp of many probabilities. But marke how sundry and vnstable their coniectures are, for if eyther hee that meant to returne homeward out of *Italy* change his will, or GOD forgiue the sinne of sudden death, as hee did to *Ezechias*, or any other accident occurre, which was not thought off when the preparation was made: all which they haue told is false, & all that they can promise is a fable. The spirits can diuine no further thē the Disciples, which supposed that the storme

A strange messenger to be put in trust with secrets.

Soc. hist. lib. 7 cap. 10.

How Spirites vse to giue intelligence concerning the estate of absent friends.

Question of cutting a purse

Demand of accidents to Princes or great persons.

Their coniectures are diuers and vncertaine.

would haue deuoured both them and the vessel wherein they were : but Christ made both the windes and waters to retire at his warning. They can but gesse with husbandmen, that such a Fig-tree standing in a good place for receiuing of the Sunne, & being planted in a fruitfull ground, is like the next yeare to beare : but after it is blasted by the breath of God, and that his word hath warranted, that no fruite shall grow thereon for euer, Mat. 21, 19, farwell imagination.

The cause why men are so often deceived and abused.

De diu. dam. cap. 3.

Aug. Retra. lib 3: cap: 30

In rash iudgements sodaine words are receiued as found Oracles.

The onely meane whereby Spirits win credite with the world.

They can but feare with all the Marriners, that when the tackle hath beene rent and torne, the Ship cannot continue long : but he that gaue so many soules to Paul, Acts 27, is able to defeate their probabilities. And this I take to be the cause, why they that depend vpon the credite of those limbes of hell, are so fowly and so often bleared and abused, in the comfort or discomfort of their enterprize. Moreouer, they diuine sometime at moodes and passions of our minde, according to the likelihood or measure whereby wee seeme to discouer and bewray the same in outward shew. As for example, if a man be red in the face, they thinke it proceeds of anger ; if pale, of enuy, though these signes be fallible : and therefore S. Augustine hauing written in his former workes, that spirits were able to descry the conceites of men, *Nen solum voce prolatus, sed & cogitatione conceptas cum signa quadam ex animo exprimentur*, Not onely after they had beene deliuered by voice, but conceived in our thoughts, so farre as signes bewray the minde, &c. He repeareth it againe, affirming *Rem occultissimam se dixisse, maiore asseueratione quam debuit*, That he aduentured vpon a matter that was exceeding profound and secret, with greater boldnesse then he ought. For whether certaine tokens be deliuered to them, which are obscure to vs, or whether by a spirituall discouery they come to know those things, &c. *Aut difficile potest ab hominibus, aut omnino non potest inueniri*, Either very hardly or not at all, it can be found out (saith he) by men that are mortall.

Thus timorous, wary and respectiue was this learned Father, least any man might erre by mistaking his conceite, in a matter of very slight account : whereas novv adayes, a number are so rash and peremptory in deliuering their grounds abroad, as if they could not erre at all, or suddaine vvords might be receiued as approued Oracles. Well then, since Caesar vvept vpon the sight of Pompeys head, & Hannibal is saide to smile at the time of his cheefe disgrace ; vve may be bold to conclude, *Dis simulare frontem*, That the forehead (vvhich is holden for the seate of shame) can dissemble vpon cause, and that God being the true and onely searcher both of heart and reynes, it is not possible for any more to know vvhat is in man, then *Spiritus hominis qui est in illo*, The spirit of the man himselve which is within him, 1 Cor. 2, 11. The last, and (as I thinke) the shrevvdest meane, vvhereby the Spirits enter into credite vvith the vvorld, by giuing vvarning of euents to come, is vvhen they tell no more then fallerth to their part to execute : for as the blessed Angels are *Spiritus administratorij, Ministring spirits*, Heb. 2, 14. for their behoofe vvhom GOD hath called vnto the state of grace ;

fo

so the diuell with his blacke guard, are the meanes and instruments, which God hath vsed and imployed in al times, as the Scriptures teach, eyther for the tryall of the godly, or the chastisement of the wicked, *Ego creauit interfectorem ad disperdendum*, Esay 54, 16. For I (saith hee) haue created him that killeth to destroy; not by infusing malice, but by turning wicked meanes to the glory of his Kingdome.

We may not say that God made *Iudas* an vnthankfull man, *Vidit enim cuncta quae fecit, et erant valde bona*, For he saw all things which hee had made, and they were exceeding good, Gen. 2, but after hee had found (according to the sentence of the Prophet) that perdition began to flow from the fountaine of his owne corrupt conceites, it pleased God of his abundant mercy to permit, that this pricking thorne should bee changed and transformed to the Crowne of immortality. Well, to proceed with that which I haue now in hand, the diuell hauing receiued warrant from the mighty one of *Israel*, to visite and afflict whatsoeuer *Iob* possessed in the world, *Iob* 1, 12, so that he stretched not forth his hand vpon himselfe; might haue hunted for the title & credit of a Prophet, by giuing warning before hand, that such a day the *Sabes* should driue his Cattle into forraigne Lands, and make hauocke of his ministers: That another day his flockes of Sheepe should bee consumed with a flash of fire falling downe from Heauen: And that a mighty storme shaking the foure corners of the Pallace wherein his sonnes and daughters were feasting, the fourth day should crush them all to dust. All this he might haue signified, as well in that respect which I haue tolde before, as because stormes, windes, and mettals of fire, are neere adioyning to his dwelling place. And yet wee see, that neyther he foresaw more the was in himselfe to send, nor persisted any longer in this wreckfull course, then it pleased God to suffer.

God did make
Iudas an vn-
thankfull man

How the di-
uel might haue
got the title &
credit of a
Prophet,

The spirit which had licence (at another time to preuaile against *Achabs* Prophets, might haue discovered before hand, with how many fundry sutes of lies they should endeuer to deceiue the King, because himselfe was in *Ore omnium*, In the mouthes of all them, 3 Reg. 22, 22. And yet it had bin no great matter, considering the case, and that God himselfe by sufferance, not Satan by prerogative, is said, to haue sent the spirit of lyes into the mouths of all the Prophets, *Quoties enim alicui populo, vel urbi aliquid mali impendet, spiritus se id facturos oraculis, vel prodigijs pollicentur*. For so often (saith *Lactantius*) as any mischiese hangeth ouer a people or a City, the spirits undertake to worke this by themselves. That men by building Temples, making sacrifice, &c. to them, may depriue God of his honour, casting an outward flourish and apparence, as if it lay in them, eyther to abate or aggrauate, whereas in very deede, they are reddered and tyed like an Ape to his clog, and as *S. Augustine* noteth, *Dare not dig one inch deeper, then the stint of their direction*. Their cheefest intrest is found to consist in this, that *Quonia spiritus sunt tenu-*

De Orig. err.
lib. 2.

Lact. ibid.

es & incomprehensibiles, insinuant se visceribus hominu, & occulte in visceribus operiuntur, Because they are thin and incomprehensible spirits, they insinuate

insinuate themselves into the bowels of vs men, and within the same are couered. Last of all, those *Angeli mali, bad Angels*, by whom God sent downe the wrath of his indignation vpon Egypt, might haue arrogated the wonders to themselves, and vaunted many dayes before the mischief came to passe, what reuell they would keepe; &c. Though the case concerned the in no sort otherwise, then as hangmen, or public executioners of iustice, after the sentence is pronounced. Against this principle, that the diuell can tell nothing (because he knowes nothing) that is absolutely future, they may perhaps object, that he knew Christ to be the Sonne of the liuing God. Which is not true, for the he would neuer haue made a prooffe, by tempting him with pomp of outward shewes, whether this were he or not, that should destroy the glory of his Kingdome. Beside, it could not bee verified which is affirmed in the Scripture, that the mystery of his comming was concealed, *A seculis & generationibus, From ages and generations.* Nor S. Paul should haue bin one of the first that had reuealed that wisdom of the euer-liuing GOD, *Quam nemo principum huius seculi cognouit, Which none of the Princes of this world haue no part in him, Iohn 14, 5,* if the diuels had beene thoroughly instructed in the course and order of his comming.

Psal. 77, 54

Matth. 4

Col. 1, 25

I corinth. 2, 1

The diuels
memory not
weake or for-
getfull in espe-
ciall matters
foretolde.

Why then perhaps some one or other will demand, what moued the wicked spirits to acknowledge Christ in sundry places of the text? and his Disciples likewise to be ministers & messengers of truth, &c? Marry saith S. *Augustine*, euen as *Trysmegeſtus* both might and did attend with feare and quivering, the ruine of his blocks almighty, when he heard the holy Prophets read, or as *Plato* was inspyred with a certaine dim and dusky light, by meeting with some part of the bookes of *Moses*, as the learned Fathers thinke, while hee trauailed in Egypt. For though the Eunuch could not vnderstand who was that Lambe which should bee sacrificed for the sinnes of all the world, before S. *Phillip* (by direction of Gods holy spirit) adioyned himselfe, & drew neere vnto the Coach, Acts 8, yet that they were to waite for such a Lambe, was plaine enough, which made him pause and muse vpon the matter. The diuels memory was not so weake and shallow, as to forget what had beene sounded in his eare so many yeares before (with greefe and sorrow to his heart) *That a womans seede should bruiſe the Serpents head, Gen. 3. That the lyne of Abraham should flourish and remaine for euer, Esay 4, 17. That the Virgine should bring forth a sonne, Gen. 12, 3. And that the sonne of David should sit on the right hand of God in his kingdome, Psal. 109.* Wherefore he wanted not iust causes of mistrust, to take downe his crest, nor some colours of encouragement also, to content his humour. The starre which brought the Wise men to the Crib wherein the babe was laide, together with the melody which Angels made in heauen, and Shepherds heard on earth, for the birth of this diuine Creator and Redcemer of mankind, made him sore afraid, least men awaked with so cleare a light, would forbear to rowte any

any longer in the sleepe of incredulity. But when hee looked backe into the plainnesse and simplicity of his bringing vp, supposing that a King could not apply the craft of a silly Carpenter, as *Iustinus Martyr* Dial. cum. Tryph. ludæo. writeth that our Sauour did, Nor the sonne of God subiect himselfe to parents, as S. Luke reporteth that he did likewise, he began to looke aloft againe as before, and to neglect the myracle, Luke 2, 51. Within a while it strooke him into another melancholy dump, to see the greasie Doctors of the Synagogue, so deadly shaken and miraculously put to silence, by a childe of twelue years of age; misdoubting least this might be the Prophet, which should confound the wisdom of the world, &c. *Esay* 33, 18. But when he found him subiect to the passions and infirmities of flesh, *Excepto peccato, Excepting onely sinne*, his courage began to kindle, and his spirits to reuiue with a better satisfaction. The worthy commendation which S. John the Baptist gaue to Christ, professing himselfe to be his minister and fore-runner, to prepare his waies, and withall the voyce of God agnizing him from heauen, to be his onely Sonne in whom he took delight, Mark. 1, 11, caused him to quiuer and shake from top to toe, and so much the more, because the very words themselves accorded in so sweete a tune with the voyce of the Prophets. But imagining that so great feare as Christ pretended, by eschewing and auoyding warily the traps which were set for him by the Pharisees, was not agreeable with so diuine a Maiesty, as was expected both from a King and a Sonne of God, he recouered & waxed strong with hope that his owne date was not yet expired. Afterward, he was amazed and perplexed wonderfully with the casting out of diuels, not in the name of *Belzebub* the Prince of hell, but of that euerliuing God which causeth both heauen and earth to tremble with the terror of his looke, and putting all those glozing Oracles to silence, which had so long bewitched men with shaddowes of diuinity. According to that place of the Prophet, *Praualebit Deus aduersus eos, &c. God shall preuaile against them, and shall roote vp all the Gods of the Nations upon earth, and euery one of them shall worship him from his owne place, euen all the Islands of the Gentiles, Soph. 2, 11.* And againe; *Perijt memoria eorum cum strepitu, The memory of them hath perished with noyse, &c. Psal. 9, 5.* But when he found how readily without resistance, and how louingly without reproch he yeilded his sweete body, to the shamefull and dishonorable death of the Crosse it selfe; there is no doubt but out of that vessel full of Vineger which stood by the Crosse, life was flashed into his face, and whatsoeuer reason prooued Christ to be a man (as in very deed he was) serued for an argument to Sathan, that he was no God, though he be sure both now and in the latter day to finde him so. Last of all, the laying of his body into earth, and casting of a mighty stone vpo the graue to keepe him downe, made all the diuels in the burning lake to smile; but after they had seene his soule in hell, and vnderstood according to the promise of the Prophets, that it should not tarry there, but resuming the same body which it had before, *Ascend to heauen, and possesse*

Another melancholy dump seizing on the diuell.

The diuell de- ceined in the title of a king, and the Son of God.

John. 19, 28.

possesse the Kingdome which was prepared for him by his Father before all worlds: This was the gripe that pinched to the quicke, and burst the gall of him.

An objection
of Gods per-
mitting Fam-
iliars in some
sort,

This being plaine and euident, I wonder how the diuels groping in the darke, can serue their turnes, that labour onely to blow life into the carkasse of this damned acte, which giueth a proud checke, not onely to Princes in their Counsell, but to God in his prouidence. It was objected in S. *Augustines* time by some, that forasmuch as God permitteth these Familiars to giue warnings in some sort, we may conceiue that he misliketh not the same: by which slye reason wee may likewise iustifie swearing, disobedience, adultery, &c. because vpon a mercifull and tender care, to waite for our repentance till the last; he gaue order that the Cockell should be suffered to grow together with the Wheate, till the time of haruest. We see that diuers haue beene punished for like offences in this life, and therefore if this argument be good, *Cur permittit Deus ista si displicent? Why doth God permit these things, if they displease?* It is as forcible (in all respects) on that other side, *Cur punit Deus ista si placent? Why doth he chastise these things, if they do not discontent him?*

Lactan. de
Orig. err.

Comparison
of Samuels
apparition
with the witch
that came to
Saul.

In defence of spirits, some will alledge out of *Iob*, chap. 33. 15, that when we are sleeping in our beds, God openeth out eares and instructeth vs with discipline. As though there were no more wayes to the Wood then one, or whatsoeuer is exemplified in Scripture, for the ministry of the blessed Angels, whom it pleased God to vse; might be peruerterd to the countenancing of the wicked spirits, *Qui morbos scient somni terrent mentes, &c.* which stirre vp diseases, affright the mindes of men with Dreames, distemper their conceites with Lunacy, and (by such like meanes) enforce them to come vnder the shadow of their wings for succour. At the length the Proctours and defenders of this Arte, finding themselves altogether voyde & destitute of reason whereby to defend their cause, appeale to the pretended apparition of *Samuel*, supposing that as well the Coniurers of this time, as the Sorceresse which dealt for *Saul*, *1 Reg. 28*, may call vpon the spirits of those men at the least (who during life) were most vnblameable in the sight of God and his Angels. But marke how farre these wilfull persons doe mistake the pole, by which they set their rule; for neyther did this spirit vtter any thing in all his speech, which might not be collected probably by the canuaife of a crafty wit; and marching probabilities with skill: neyther was that spirit *Samuel*, but *Sathan* in his likenesse, howsoeuer diuers of the learned sort haue beene deceiued with an outward flourish and apparence of the letter. Whereupon we finde, *Literam occidere.* And as *S. Ierome* writes, though the Scriptures glitter in the barke, *Dulciores tamen sunt in medulla, Yet are they sweetest and most delightfull in the marrow.*

2 Cor. 3, 6.

For the finding out therefore of the proper sence and meaning of this place, we are first to note the manner of the woman's speech, affirming that she saw Gods ascending out of the earth, &c. Whereas the true

true *Samuel*, who knew no more then one immortall and onely wise God, was not like to consort with so large a couie. Secondly, these Gods which the woman espyed, came out of the earth, which prooues them not to be diuine. For as *Lactantius* hath noted, and to very good effect, *Nil terra humilius nisi mors et infernum*, Nothing is lower then the earth, sauing death and hell, &c. De Orig. err. cap. 2.

It is saide of *Enoch*, that he was taken up by God, *Gen. 5, 24*. The Angels *Gabriel* and *Raphael*, were sent from God, *Luke 1, 26*, that is, from aboue. The bosome of *Abraham* was in so high a place, as the wealthy *Cormorant* was faine to lift up his eyes, before hee could perceiue the blessed state of happy *Lazarus*, *Luke 16, 23*. Christ tolde the Pharisees, that as he descended like an Eagle from aboue, so they chattered like Pyes upon the ground, *John 8, 23*, and therefore afterward hee mounted and ascended to his Father. In like sort, *S. Paul* aduiseeth all men that arise againe with Christ, that is (as I conceiue) which hauing mortified their carnall members in the merits of his blood, are happily restored to the state of grace and hope, from which they fell, *Qua sursum sunt quarete*, Seeke those things that are aboue, *Col. 3, 1*. Because euery perfect giust descendeth from the Father of all light, &c. *Iam. 1, 17*. In whom consisteth the true fountaine of diuine conceites, and the roote of godlinesse. On the other side, it was assigned to the Serpent (as a bitter curse) To walke upon his brest, and eate earth all the daies of his life, *Gen. 3, 14*. And the strength of the same Serpent is affirmed by the Scripture, To be cheefely in the Nauell, *John 10, 11*, which is almost the center of mans body, as the earth is of the world, &c. But aboue all, wee may not forget the Coniurers which were put to death by *Saul*, *1 Sam. 28*. *Pythones in ventre habuisse*, To haue had spirits in their belly. And thy voice (saith *E(ay)*) shall be out of the ground, like him that hath a spirit of diuination, *Esay 29, verse 4*. Such as mortifie their carnall members, are restored to the state of grace.

The wise men (as some call them) of *Hetruria*, from whence these royes haue beene disperfed ouer all the world, established their Art vpon tradition of an olde Wiues tale; that a certaine sauage or wilde man should be taken vp, as Husbandmen were earing and manuring of the ground, who first vndertooke to prophesie. But *qui de terra est de terra loquitur, qui de caelo venit super omnes est*, He that is of the earth, speaketh of the earth, but he that commeth from the heauen is aboue all, *John 3, 31*. And in this respect *S. James* calleth all wisdom that is opposite to this, *Terrenam, animale, diabolicam*, Earthly, sensuall, and diuellsish, *Iam. 3, 15*. Wherefore whosoever will bee credited or regarded in his prophesies, ought to deduce them from the pole, rather then from the center. Thirdly, for as much as the spirit suffered the King to fall downe and worship him as God, without reproofe; it is apparant that he neyther was nor could be *Samuel*. For as the Bee will neuer gather hony, where the blaste of any Cockatrice hath beene; so God disclaimeth all estates that deprive him of his honour. Therefore when the Cittizens of *Lisra* gaue out a foolish speech or rumour, that certaine Gods were descended The coniuers put to death by Saule.

An olde wiues tale the ground of prophesing.

Acts 14, 12.

descended from aboue, in the shape of men, and heereupon would needs haue adored *Barnabas* for *Iupiter*, and *Paul* for *Mercury*, *Quia ipse erat dux verbi*, Because he was the cheefe speaker, *Apoc. 19, 12. Apoc. 22, 9*, the blessed messengers of God, in token of their deepe detesting honours, that were onely due to God, fell to rend their garments, and to stay the streames of an vnfaithful multitude, by publishing their humilitie.

The diuell
proffred christ
all the King-
domes of the
World, so that
he would a-
dore him.

Aug. epist. 49.

Socrat. hist.
lib. 6. cap. 7.

Our sacrifice
& offerings
ought to be to
God onely.

The deepe
foresight and
providence of
the holy ghost.

The Angell would not suffer *Iohn* to worship him, in respect hee was but his fellow-seruant in the mystery of truth. And therefore by the like example of inordinate desire of diuine honour, which the diuell vttered to Christ vpon the Mount, when he made a proffer to inuest him in the right of all the kingdomes of the world, so that he wold but onely fall downe prostrate and adore him (not so much for pride alone, as for disprooffe of that diuinity which hee beganne to feare in Christ) wee may conceiue what *Wolfe* was cloathed in this simple weed. For as *S. Augustine* writes, *The reuerent humility eyther of Angels, or of godly men, reiecteth such base kindes of adulation; when simple persons either vpon ignorance or weakenesse, are most prone to tender them.* King *Herod*, not for procuring (which I cannot finde) but for admitting onely without any checke, the lauish and blasphemous speeches of that glozing multitude, which compared his rude voyce with the voyce of God (as *Midas* gaue sentence on the side of *Pan*, against *Apollo*) was eaten vp with wormes (a notable example to stint Princes within the bounds of moderation) And the foolish Monkes which smiled on *Theophilus*, for affirming that their visages were like the face of God, escaped not the rod of his correction.

If our purpose be to offer sacrifice to god, as the angel said to Manue we must, *Soli offerre Domino*, Offer it to God alone, *Iud. 3, 16*, who is a icalous God, and touching points of honour, will not bee counterpoized or weighed downe by any. If we meane to worship as we ought, we must beware of crauing worship, that is not agreeable. For the diuell labours not for honour at our hand, because it maketh him more honourable, but our selues more wretched, neyther hath he so great hope to aduance himselfe heereby, more neere to the throne of grace, whose case is desperate; as to deiect vs from the scaling ladder of humility, whose state is comfortable.

Then must we note the prouidence and deepe foresight of the holy Ghost, which presupposing at what marke the curiosity of aspyring mindes would ayme; to take away the colours of abuse, resoluech in plaine termes, before this dialogue betweene the King, the diuell, and the woman, were in hand. *Non respondisse Dominum regi, neque per somnia, neque per sacerdotes, neque per prophetas*, That God would yeelde no kinde of answer to the King, neither by dreames, Priests, nor Prophets, *1 Reg. 28, 6*. Whereupon we gather, that if this spirit had beene of the lawfull kinde, he would haue vsed silence as the rest had done, and in respect he did not, it is plaine he was a counterfet. Furthermore, those
very

very words which are vsed by the Spirit to the witch, *Quare inquietasti me? Why hast thou diseased or disturbed me?* are an euident and certaine proofe, that he could not be *Samuel*, vnlesse we would be so simple as to thinke, that the soules of the godly are at the becke and deuotion of the reprobate, that Satans ministers are able to disturbe the rest of blessed Saints: or that the Prophet *Samuel* (whom God so much regarded) being no lesse assuredly established in a place of ease, then *Saul* was like (so farre as men may iudge) to be delected into the pit of hell, eyther would or could abandon his secure & happy state, to content or please the Sorceresse, whom both the Kings Lawes, as yet vnrepealed, had ad- iudged to the paines of death, & Gods lawes (vndispensible) reserued to damnation.

The words of
the Spirit to
the Witch.

S. Paul had no great reason, *To forbid exceeding sorrow for the dead,* *1 Thess. 4. 13,* nor to pray daily, *that he might be dissolved, and remaine with Christ,* *Philip. 1. 23.* Nor Saint *Stephen* to recommend his soule into the hands of God, *Acts 17. 59.* Nor *Lazarus* to make account of the bosome of *Abraham*, wherein Saint *Luke* sayes, *Hee was comforted,* *Luk. 16. 25.* Nor the theefe to reioyce in *Paradise,* *Luke 23. 43,* thogh *Christ* were his companion: if their condition after this life were no more secure and safe, then to be tossed and turmoyled, checked or commanded at the will and pleasure of the Reprobate. The Scriptures teach vs in another sort, *That the soules of the iust are in the hands of God,* *Saph. 3. 1.* *That they rest from their labours,* *Apoc. 14. 6.* *That they deale or entermeddle not with any thing that is atcheeued vnder the compasse of the Sun,* *Eccles. 9. 6.* *They shall neyther hunger nor thirst any more: The Sunne shall not light vpon them, nor any other kinde of parching heate: For the Lambe which sitteth in the middle of the Throne, will guide them to the springs of life, and wipe all teares from their eyes, &c.* *Apoc. 7. 16, 17, 18.* To conclude, *Reuertetur puluis in terram unde erat, et spiritus ad Deum qui dedit illum,* *The dust shall returne from whence it came, and the spirit vnto God who gaue it,* *Eccle. 12. 7.* In this respect we reade, *that after once the childe was dead, David gaue ouer his lamenting,* *2 Reg. 12. 2,* because the case was past all helpe. And God himselfe likewise tooke away *Iosias*, that he might not see the greuous plagues and miseries to come, *4 Reg. 22. 20.* Which had beene vaine, if eyther a fond Sorceresse could haue called backe the sonne of *Dauid*, like a Poste to bring intelligence, or *Iosias* might by any meane appeare againe, to scanne or view the wretched state of his owne Country.

The secure &
safe estate of
the blessed af-
ter this life

David ceased
his lamenting,
the child being
dead, because
all helpe was
past.

Beside, wee finde so great a distance to haue beene betweene the rich man and poore *Lazarus*, as one of them could neyther passe nor conuey to other, *Luke 16. verse 26.* *Ibi enim sunt defunctorum spiritus,* &c. *For the soules of the dead (saith S. Augustine) are in a place where they see not what aduentures happen or fall out to men.* Otherwise, if it were free for them to be present or assistant at the dealings of this life, as oftentimes it seemeth in our sleepe; *I am very sure (saith he) my carefull Mother would not leaue me thus, whom shee followed by so many*

The soules of
the dead see
not what acci-
dents happen
to men.

Lands and Seas to enjoy my company. But as wee may not plough with an Oxe and an Ass, Deut. 22, 9, weare a garment that is wouen of linnen and woollen, Deut. 22, 11. plant a Vine with diuers seeds, Deut. 22, 9, serue God and Mammon, Matth. 6, verse 24, giue vp our names to Christ, and entangle our selues with affayres and dealings of the World, no more is it lawfull for the Leuites of *Ierusalem* to seeke helpe in *Iericho*.

The Leuites
of Ierusalem
must seeke no
help in Iericho

If any man demand by the way, why the Coniurers should bee so desirous sometime of our hand, as that famous Bishop *Athanasius* (in whose lappe our wearied Mother the Spouse of Christ, leaned once to take her rest) was accused to haue cut off the hand of one called *Arsenius*; *Et ea ad magicas prastigias uti voluisse*, And that hee would haue abused it to coniuering. Sometimes one droppe of blood, as the spirit of a Witch, whom I my selfe saw put to death at *Cambridge*, pressed her with earnest sute, and (for want of better earnest) of a hayre, a point, a pinne, with such like toyes: I answer, that this commeth not because the wasted and dead hand is any way more able to direct or sway the soule of him that was owner of it, then the foote of man to rule his head, or the fore-castle of a Shippe to guide the Sterne; but because the diuell would bee glad of any bonde or pledge that might assure him of the soule of man, for which hee thirsteth aboue measure.

L. 3. C. de pact

The guift it selfe is naked, *Nisi consensu vestiatur*, Vnlesse (as the Ciuilians terme it) *the same be vested and cloathed by consent*. And therefore the diuell craueth rather thy beleefe, then thy beneuolence, thy heart then thy hand, thy trust then thy token. The soules of men sleepe not (as some report) that *John* the 22, held in his particular conceite, till the latter day, but so soone as they are eased and discharged from this clogge of flesh, eyther they flye vp to the Mountaine (as the Prophet *David* speaketh) like a Bird; or beeing heauily depressed by the extreame weight of sinne, sinke downe vnto the blacke deepes of Hell, the bodyes sleepe in dust, and shall not bee awaked before that dreadfull knell which ringeth all in, eyther to damnation or to Paradise.

The soules of
men sleepe not
till the latter
day.

Neither soules
nor bodies can
appeare to
Coniurers, but
by figure or
shadow of il-
lusion.

Annal. lib. 2.

Wherefore I conclude, that neyther soules nor bodyes can appeare to Coniurers, but by a figure or a shadow of illusion, so far as it may take a seeming colour, by the practise of our enemy. For who knowes not the diuels wonted haunt, in frequenting Graues and Monuments of those that are departed vnto God? as well by that which *Tacitus* reporteth, touching certaine gobbets of dead mens bodyes digged out of the walles, at such time as *Germanicus* was made away with charms, stampes of Lead, ashes halfe burned, and polluted with foule stinking matter, *Quibus creditur animas numinibus infernas sacrari*, By which it was supposed, that the soules were dedicated to the powers of Hell: As by him that (as *S. Marke* reports, chap. 5, verse 3.) kept his lodging in the Monuments, and would not be tyed vp in chaines by any man, and yet

yet he can pretend no clayme or interest, eyther to the Monument which is onely a receite, or to the body, which was once, and should be againe a Temple of the holy Ghost, but holdeth on this course for diuers purposes.

The first is (saith *Laetantius*) *Vt sub nominibus mortuorum delitescens, viuentibus plagas tendat*, That lurking vnder the names and titles of the dead, he may set snares for the liuing. It chanced after the decease of a certaine honest gentleman (whom I forbear to name in some respects) the diuell appearing first to one of his daughters, in his wonted shape, and with a voyce and countenance agreeable, and eftsoones to another, brought the plaine & well disposed maides into so strange a plight, as would haue greened any man aliue, that had retayned in his brest one sparke of charity. And this thing seemed strange withall, that for that time wherein the fit of his apparance haunted them, they could as well tell who was come into the house, what they spake or did, &c. as any that were present in their companies. The like story (for all the world) is written of *Hieronimo* an Italian, and likewise of one of the Greeke Emperors. Another reason of the diuels houering about Graues and Toombes, is in respect of his owne delight. For as he was to man the first author and impulsue cause of death, so doth it still content and tickle him (more then wee can conceiue) to rattle among the bones and winding sheetes of those that are laide to sleepe, because the same are (as it were) the Flags and Drums of his conquest against *Adam*.

De falsa, cap.

De Origen

err. lib. 2.

Vnder names and titles of the dead, snares are set for the liuing.

The diuell delighteth to haunt Graues and Tombes, and why.

Again, by nourishing a false conceite in the mindes of simple and vnlearned men, that the foules of the faithfull are harbored in rest, but wander vp and downe, I cannot tell how many yeares (as *Plato* in diuers of his workes, and *Cicero* in the dreame of *Scipio* set downe) before they can arriue in their desired Port; he giueth checke to the doctrine of the Gospell touching heauen and hell, and seeketh priuily to quicken and reuiue the most blasphemous heresies of *Philetus* and *Himeneus*, 2 Tim. 2, 15, who haue erred from the truth, teaching the resurrection to be past already. Beside, as *S. Cyprian* doth note, he seeketh by this colour, to pretend a kinde of interest and title to the bodies of the dead: whose shadowes (while they were aliue) haue chased him (like an Otter) from one side of the poole to another. The last reason whereby wee may gather that this was not the spirit of the true and godly *Samuel*, is grounded vpon these words, *Cras autem tu et filij tui mecum eritis*, But to morrow you and your sonnes shall be with me; as another of that kinde appearing vnto *Brutus*, the night before his ende, vsed almost the like kinde of speech, and promised to meet with him the next day at *Philippy*; where the fiele was fought, and *Brutus* both slaine and discomfited.

The diuel pretendeth a kind of interest to the bodies of the dead.

Plut. in Bruto.

For who can thinke that *Saul* hauing not only sinned against God, but quite reuolted frō his feare, and fought releefe by Sorcerers, could meete with *Samuell*, a zealous, constant, and most holy Prophet in the

The counter-
fet Samuella
Pursuuant of
Hell.

In Apol.

Orig. in Iud.

In Mat. cap. 8.
Hom. de La-
zaro.

The diuels can
command no
seruice of the
blessed spirits.

3 Reg. 22.

Imaginations
vnterly impro-
bable.

Kingdome of the chosen? But if we deeme this counterfet to haue bin (as these words do manifestly proue) a Pursuuant of Satan, the great fiend of hell; the matters will agree, and no man can picke out a fitter harbinger to prepare the pallace of a tyrant. Thus poyson may be drunke in gold, and treason to the holy one of *Israel*, folded vp in the mantle of hypocrisie. *Tertullian* abandoneth all those (to vtter shipwracke both of soule and body) that depend vpon the counsell or direction of Familiars. *Origen* vpon the *Iudges*, maketh it a thing vnpossible, *Vt boni magicis carminibus obtemperant*, That good spirits should obey the charmes of Magicke. And *Chrysostome* in a multitude of places deliuereth so many sound and pithy reasons, in disprooofe of all conformity betweene the children of light and the ministers of darknesse; as may cause proud *Lucifer* himselfe to blush, and his guard to bee ashamed. Wherefore let the spirits watch and pry, iuggle and disguise themselues, fling and flicker as they list, about the Monuments, as the wicked *Arrians*, like as the garison of *Edipus* were wont to giue attendance about Churches and Church-yards, least any faithfull *Tobias* might rake vp the bodies of the Martyrs with a clot of earth; it skilleth not, for when their poyson hath beene spent, and their malignant humour glutted with many streames of bloud, *The spirits of the faithfull shall rest vnderneath the Altar*, *Apoc. 6, 9*, which is Iesus Christ, calling vpon God (with endlesse sighes and grones) for the releefe of their afflicted brethren, which attend and looke for like extremities, till neyther *Lucifer* (whose beames shine brightest in the iudgement of a carnall eye, nor any of his wicked impes) shall be able to diminish any iot of their delight, or to disturbe their blisse, much lesse to dispose or command their seruice.

Now since the matter is of weight, and standeth more vpon this place of *Samuel*, then any one that hath beene taken or deriued out of holy *Vrit*; let vs try by what pretence or colour they can iustifie themselves, which hold this fantasie to haue beene the spirit of true *Samuel* indeed, & this Iack daw which braueth in his pride of painted plumes, to haue beene the right Bird of *Arabia*. First therefore they begin to colour their conceites with a reason drawne *Ab autoritate*, because diuers of the *Paraphrasts* and *Rabbies* of the *Iewes* are of the minde, that it was no counterfet. An argument of meruailous effect no doubt, as if we might not iustifie by like authority, that the spirit which was lycensed by God (vpon earnest sute) to become a glozing spirit in the mouthes of the Prophets, was no minister of hell, but the soule of *Naboth*; who to wreake his spight vpon the King, that had depriued him both of inheritance and life, was ready to accept and vndertake that office; then which dreame, it is not possible for any man to thinke of any fable more ridiculous. For though wee could imagine that the soules of godly men retaine a kinde of spleene against their enemies on earth, that the windes and surges are as gallant in the Port, as vpon the narrow seas, or that the Saints which are commanded to forgiue

in

in this world (where affections onely raigne) should desire reuenge, or punish in the next: yet that they would attempt to worke it by dishonest and vnlawfull meanes, as this spirit went about, in seeking to deceiue the king with all his band of Prophets, is not credible. Wherefore, since as Tully writes, *In rebus magni momenti, &c. In matters of great weight, there is no roome for olde Wines tales*, wee must desire them to bring Authors of more credite, or else to desist from brauing, without eyther sound or hope of victory. Secondly, they stand vpon the very name it selfe, because in all the Chapter, the spirit hath none other tytle then of *Samuel*. What then, Doth not God call those things *Quae non sunt, tanquam ea quae sunt* ? Which are not, like those which are ? The names are often vsed when things resemble onely and are spoken by comparison. It is not strange that Sathan can both change his colour like a Camelion, and his shape like *Proteus*. He spake first in the figure of a Serpent, after by the mouthes of Dragons, Idols, and seducing Oracles, and now adayes by the pens and tongues of Heretickes. Nay which is more, as the false Prophet in *Bethel* was not ashamed to say to the man of God, *Ego Propheta sum similis tui, & Angelus loquutus est mihi sermonem Domini*, I am a Prophet like vnto thy selfe, and the Angell hath reuealed vnto me the word of God, 2 Reg. 13, 18. So Sathan can transforme his vgly shape into the figure of an Angell. Whereupon it is not vnlike that *S. Paul* aduised vs, Gal. 1, 8. *Not to credite any other doctrine then had beene deliuered before, though an Angell preached it, &c.* Not that an Angell will or can preach any thing that is amisse, or repugnant to the prouidence of God (or euer went about it since the fall of *Lucifer*) but to preuent the diuels sleight and practise by this kinde of figure, who was able to stretch further with his Foxes case, then his Lyons skinne; and to deceiue more dangerously vnder the fleece of a silly Lambe, then with the tallons of an Ospray. The wicked spirit that wrought wonders by *Priscilla* the blasphemous *Montanist*, was so fine, as he would oftentimes rebuke apparant faults, *Vt videretur corrector vitiorum*, That he might bee taken for a reformer of abuses. *Quid interrogas me, cum Dominus a te recesserit* ? why dost thou enquire of me (saith the spirit vnto *Saul*) when God is departed from thee, or hath giuen thee ouer ? 1 Sam. 28, 16. Which is in effect, as much as I spake off in the last example.

For this cause is it affirmed by *S. Chrysostome*, *Diabolum de se mentium esse, &c.* That the diuell lyed about himselfe, and sought to cloke the malice of his kinde, by thrusting into the company of those that are religious and well disposed. For though sometime a canker may bee found in a Damaske Rose, a Serpent in a bed of Mariorum, and a *Judas* among twelue Disciples; yet it is not common, nor to be mistrusted, without euident discovery. The wise man calleth all these veyles and shaddowes of iniquity, *Magica art is derisus*, The derision or scorne of the *Arte of Magicke*, Saph. 17, 7. And *S. Paul* doth put no difference betweene men that giue care to the doctrine of diuels, and those that utterly forsake

Rom. 4, 7.

2 Cor. 11, 13, 14

Euseb. hist. lib. 5. cap. 15.

In Math. The diuell is a lyar of himselfe.

1 Tim. 4, 1.

The diuel pri-
ue to the final
sentence of
God, concer-
ning Saul.

The cunning
craft of the
diuel in decei-
ving such as
deale with
him.

Off such as
beare Christs
Standard a-
gainst himself.

More then Sa-
muel haue bin
said to pro-
phesie after
their death.

for sake the faith. For though the former hold a certaine colour or pre-
tence of godlinesse, yet they deny God in their dealings. But this spi-
rit, say they, brought no strange or wicked doctrine, but auouched cō-
stantly those very messages, which while he was aliue, had beene deli-
uered from God by the mouth of *Samuel*, concerning diuers sorts of
plagues and punishments, already due to the Kings offences. As thogh
the diuell were not priuy to the finall sentence of almighty God, that
the Crowne of *Israel* should bee transported from the lyne of *Saul* to
David and his heyres for euer; when the matter was not hidden or cō-
cealed from the meanest of the people. For as hee vnderstood what
kinde of seede it was, that should one day bruisse his head; so likewise
he could take aduantage of a common brute to deceiue the reprobate.
To their other fauorable coniecture, that it should be *Samuel*, because
hee vouched and affirmed nothing without the word of God; I an-
swer, that it is and euer hath beene, an old weather-beaten shift of his,
to deliuer pils in pappe, and to shaddow his most vgly and mishapen
feere, with the long robe of a Pharisee. Hee deceiued *Eue* with *Scit
Deus, &c.* God knoweth, that in what day soener you shall taste of the fruite,
your eyes shall be vnseeled, &c. *Gen. 3, 5.* The false Prophet of *Bethell*
pretends a reuelation from God, *2 Reg. 13, 18*, as we heard before. In
like manner *Rabsachi*, one of the diuels Colonels, *1 Reg. 28, 21*, alledg-
ing a fayre comission to punish *Israel*. And once againe, when all shifts
fayled *Sathan*, he assaulted *Christ* with *Scriptum est, It is written, &c.*
Matth. 4. Supposing that he could haue driven him out of the field by
the force of his owne weapon. At another time without any calling
out, the spirits gaue euidence with *Christ*, and after with *S. Paul*, against
the scornors and despisers of his word; though neyther of them wold
accept their testimony.

Thus all the wicked and vngodly Prophets of our age, in like man-
ner cleauing to the letter, without regard to the meaning, beare the
Standard of our Sauour against himselfe in open field: they clappe a
lawful marke vpon a lawlesse prize; and (like prating Postes) carry lies
in their lips, and truth in their letters. Some say that the Preacher, *Eccle.
46, 20.* pointing alwayes with the finger to this place, about which we
square, affirmeth *Samuel* to haue prophesied euen after he was laide to
rest: which is a prooffe, that this was a true Prophet, and no counter-
feit. But to this I answer as before, that the Scriptures speake not with
that force or emphasis, as if they would enioyne vs (vpon paine of
deadly sin) to thinke that this was the Prophet; but apply their phrased
and figure to that forme which was presented by the Sorceresse: al-
though it be not strange, that more then *Samuel* haue beene affirmed
in some sort to prophesie, euen after they were dead, in respect the
workes and writings which they left behinde them, were able to en-
struct, and most apt to edesie.

After this manner the rich glutton seeming no lesse carefull of his
friends then of himselfe, was giuen to vnderstand by *Abraham*, That
they

they had Moses and the Prophets, Luke 16, 29, that is, Not themselves in person, (saith S. Augustine) but their volumes, with equivalent authority. Thus Moses is said to be read in the Synagogue, Acts 15, 21, though his death were written by himselfe, which is very strange, excepting the gift of Prophesie, *Et non cognouit homo sepulchrum eius, usque in hodiernum diem*, Deut. 34, 6. And no man euer understood the place of his buriall, vntill this present day, &c. Again, we finde that Moses being dead, did accuse the Pharisees, Iohn 5, 46, because the Scriptures which were penned and set downe by him, gaue witness of our Sauiour Iesu Christ, Iohn 5, 39, though a veyle were put vpon their hearts, so oft as he was preached in the Temple, 1 Cor. 3, 15. Thus may the stories of the Church report, that Athanasius had wounded Arius more deeply with his writings, after both of them were laide to sleepe, then the heate of disputation when they met together. Which appeared well by this, that albeit his blasphemous doctrine boyled for a while, like water that is taken from the fire, yet at the length it quailed of it selfe, and gaue place to piety. To conclude, as well Petrus Lombardus the Master of Sentences, as Samuel, might cause this Epitaph to bee engtaued on his Monument, *Viuus docui, nec cesso docere mortuus, I taught while I was aliue, neyther do I cease to do the like after I am deceased*. I am not ignorant that one of the Schoole men seeketh to take vp this quarrell by a middle course, supposing that the carcase of Samuel might appeare without offence, so that the spirit were committed to the fellowship of Saints, &c. But this is a way rather to cast open, then to conceale the former ouersight, and to cut, then to vnloose the knot. For how could Christ be then the first frutes of the dead? 1 Cor. 15, 20. Or how could there bee but one resurrection, which is recommended in the Scriptures? Beside, if God would not permit Sathan to stretch forth his hand against Iob, while he was aliue and subiect to the taint of sinne, Iob 1, 12, it is not like that he would giue him ouer when he slept in hope. And if a blessed Archangell skirmished against the diuell, about the body of Moses; why should we not beleue that it is holy, in respect it was once, and shall be againe, *A Temple of the holy Ghost*? Iude 9.

Aug. decura.
pro mort.
agenda.

Blasphemous
doctrine may
boyle for a
while, but
quickly quai-
leth of it selfe.
Nichol. Gill.
in Annal.

Those whom
God loued &c
had care of in
this life, befor-
saketh not in
death.

God suffereth
none of his
owne election
to become oc-
casions of de-
ceit or abuse.

Again, it is not like that God would suffer a Prophet of his owne election, to become an instrument of deceite and abuse, or that the diuell (by the finest practise of his arte) was able to restore a body to the former shape, which was long before this time, dissolued into dust and ashes. They might as well defend, that Samuel was laide vp in his mantle, because the spirit appeared in that weed: Or that the mantle could no more be wasted by the wormes, or worne out with time, then the garments of the children of Israel, Deut. 29, 5, in their weary trauaile to the Land of promise were; because we finde not the same to haue bene any vvhit decayed or altered. But thus it comes to passe, as Aristotle vvrites, *et vno absurdo concessio sequantur infinita*, That one absurdity being granted, many more ensue: And the more a Woodcocke strueth to scamble out of the Net, the more he malsmeth and entangleth himselfe

selfe with bootelesse labour.

No man was
euer knowne
at any time to
returne from
the dead.

If all this cannot satisfie their wilfull mindes, which rather pleade for profite then for truth; yet let them not forget what is affirmed in the Book of Wisedome, chap. 2, verse 2. *Non esse qui agnitus sit reuersus ab inferis*, That no man was euer knowne to haue returned from the dead at any time. Belike the wise man neuer read this place, nor tooke the spirit (which appeared) to be *Samuell*; although the circumstances were more plaine & euident to him that liued neere the time, then to vs that follow so long after. The last and most likely colour, wherewith they seeke to flourish ouer this conceite, is by obseruing daintily, that whereas Sathan alwayes telleth lyes, and casteth faigned colours to beguile the sence; this spirit first appeared in the shape which was best knowne to all, and then declares and vtters nothing but plaine truth; as appeareth by the falling out of those words (*Cras tu et filij tui mecum eritis*, Tomorrow both you and your sonnes shall be with me) by the next dayes tragedy.

Samuel a chosen
vessell, and
Saul a reprobate,
could not
be limited to
one place together.

To this I could giue answer, that the very plainnesse of the shape, which he pretended at that instant to resume, was but a maske, because it vvas not proper to himselfe, according to the grounds which haue beene laide downe before. But the surest way to satisfie the place, is by deliuering the true sence of the Pronovne *Mecum with me*, as it standeth in this matter. For if the spirit meant by *Mecum* one and the selfe same place, it is euident that the diuell vvas concealed in this Cloud. For what foole will imagine that *Samuell* a chosen vessell, and *Saul* a cast-away, deceasing cleane out of the bosome of the church, the limits of Gods fauour, and the skirt of hope, were marshalled in one seate & place of inheritance together? But if we list to limit and interpret *Mecum* onely in respect of death, we must distinguish, eyther as it is absolutely future, and concealed in the prouidence of God. In which case (as I prooued in my former answer) neyther Prophet, Angell, Cherubin, or whatsoever creature, be it neuer so diuine or excellent, can disclose the same. Or as it was reuealed vnto Sathan, as a Minister of wrath, who neuer vnderstandeth more then fals to his part to execute. And thus he might bee priuy to the course, though no more to the advantage of his credite, the when the publike minister of iustice is commanded to prepare himselfe, eyther to behead or strangle an offender.

But if vve list to iudge, that Sathan cunningly comparing all the vvreckefull threatens and menaces vvwhich God had sent to *Saul* by the Prophet many yeares before, vvith the ripenesse of the Kings offences, vvwhich seemed to be ready for the sickle, the badnesse of his quarrell, vvith the fauour that protected *Dauid*, the vveaknesse of his part, vvith the strength and courage of his enemy (adding a recitall of a vvorld of notable examples, concerning men vvwhich hauing most ingratefully revolted from the fatherly protection and defence of God to Belzebub) vvvere finally revvarded vvith the stroke of sudden death, &c. If suting and

and comparing these misfortunes past, with the present state, he deemed, that the next dayes battell would be fatall to the King. Or if it pleased God, to send the message of mishap by Sathan, whom the King both serued and esteemed most, that others might bee taught hereafter, where to plant their hope, and what to looke for at the Diuels hand: I will not strue, for in such matters, as consist in depth or singularity of sence, there is no doubt, but he *that was most subtil of all the beasts in the field, in the time of Adam*, is increased very much in that malignant quality, by the watch and obseruation of his long experience. Wherefore, as we read in *Hesiod*, that a Spirit called *Serapis*, gaue warning, that a certaine frame would fall, whose priuy failes hee could more perfectly discern, by peering in at euery loope and euery creuise, then the Carpenter, which onely looketh to the bulke and body of the worke: so might the Spirits easily perceiue the flaws of King *Saules* estate, by whisking vp and downe, and giuing eare to those encouragements, which were suggested by the Priests and Prophets, in whom (at that time) the gift of prophecie was resident to *Dauid*, that he might persist in this attempt, no lesse acceptable to God, then pleasing to the godly. Albeit, I confesse, the King himselfe was blinded in so strange a manner, as he knew not God from *Belzebub*, nor a Prophet from a Sorceresse.

Such as serue
the diuell, &
hope in him,
are sure of his
reward at the
last.

The conclusion is, that *Saul*, expecting some good tidings at the Devils hand, to solace and releue his peniue minde, was plunged in despaire; according to that principle, which seldome failes. *In quo peccamus, in eodem plectimur*. A man may proue these kinds of prophesy, which haue beene slightly touched and runne ouer in mine answer, by three very fit examples of the Text it selfe: I meane either of the diuers gessing and diuining at things, which are meere and absolutely future, without aime; Or by secret vnderstanding of the causes, which begunne to worke, before they can be seene or searched by the sence of man; Or by commission receiued from the mouth of God himselfe, to proceede and execute. Of the first kind was that God of *Accaron*, whose manner was to cast at all, but not to satisfie the least, to lie by rule, and vtter truth by chance. And so were all those glosing Oracles, which were so much esteemed in the regiment of incredulity. Of the second order, was that *Serapis*, and other of his sute, of whom *Saint Augustine* writes, that finding the ruine of their Kingdome to approach; gaue warning of their owne decay, that this one truth, which was to follow in despite of their attempts, might serue for a foyle, to grace the multitude of lies, which had beene spread abroad so many yeeres together. In the third ranke, wee may marshall that vngodly Spirit, which was lysenced from the mouth of God to seduce King *Achab*, with his whole swarm of Prophets. By these things it appeareth plainly, that the Mantel of good *Samuel*, is ouer short & scant to couer their abuse, which presume of any tidings or intelligence from the dead: much lesse is it able to giue men encouragement to proceed in their

Looke what
we offend in,
by the same
we are puni-
shed.

Three exam-
ples whereby
to proue these
kindes of pro-
phesie.

Aug. de diui-
nat. dam.

vngodly course, who preferre the toyes that please their humor for the present, before the plagues that shal punish and afflict both their soules and bodies in the burning lake heereafter.

CHAP. XVIII.

Of the Arte of the Cabalists, consisting in two seuerall kindes, according to the examination of their Grammer.



A secret sence
or mystery of
expounding
Scriptures tra-
ditionally
imagined a-
mong the
Iewes.

Touching the Arte or Grammer, rather of the *Cabalists*, which in respect it shooteth at the selfe-same marke that others doe, requireth somewhat to be saide; I finde not by my diligent regard in reading, that eyther the Fathers, or any other Writers of Antiquity, haue mentioned any more kindes thereof then two, concerning which, I meane to speake as briefly as is possible. First therefore we must vnderstand, that immediately vpon the death of *Moses*, a certaine secret sence or mystery of expounding Scriptures, was presumed & imagined by the Iewes, to be left among them as an heyreloom, by tradition from the father to the sonne, and for such it was accepted and esteemed (as they write) for the space of many yeares together. But when the time of their captiuity and thraldome was at an ende, and God had happily restored them both to their Temple and their Law, the godly Preacher *Esdra*s, being very loth (say they) that this referued and concealed vnderstanding should be lost, for default of a faithfull and infallible Record, caused (forthwith) seuenthy of the wisest and best learned in the secrets of the law, to deliuer both their rules and knowledge in that kinde, which was digested into seuenthy volumes, and from that time forward, bare the name of *Cabala*.

The Cabala
neuer autho-
rised by any
parcell of
Scripture, or
vrger beyond
reason in be-
leeefe.

Heereupon we are to note, that albeit olde mens memories might fayle, as well for want of exercise, as by surcharge of greefe and care, during the time of their exile: yet whatsoeuer they could eyther call to minde, or conceiue by guesse, was inserted for a kinde of Oracle. Then that this *Cabala*, as they tearmed it, was neuer warranted or authorised by any parcell of the Scripture. Furthermore, that many foolish things (as *S. Ierome* writes) were foysted in, and obruded to the people, vnder this pretended veyle of knowledge and antiquity. Againe, that the first institution thereof, was not to diuine of things to come, but to interpret and expound the letter of the law, where the meaning was ambiguous. And last of all, that no man was further bound or charged to beleelue this *Cabala* (not much vnlike the Turkish *Alchoran*, though better to bee brooked in some kinde) then they should finde the same to consent to reason. These limits being warily fore-prized and conceiued, I can hardly finde wherein this Arte affoordeth eyther helpe or credite to the Prophets. Another kinde of mystery they had likewise, which

which consisted either in resolving words of one sentence, and letters of one word that were vnited; or vniting letters of one word, or words of one sentence that were disseuered. Thus for example, the Fathers vtter in what sort they flourish about those words in the Text, *Iehouah*, *Adonai*, *Sion*, *Sinaij*, *Bereschi*, and such like, supposing their conceites to be deriued from the Prophet *Moses*: but with like authority, as certaine of their fellowes vndertooke to picke the Iewish Alphabet out of the Starres and Planets. Beside, it should appeare by *Plato*, that this Art was rise in his dayes, and in like manner by *Epiphanius*: neyther doth it differ much from those prophane and wicked rules of numbering, which are also much condemned by the godly. Adde heereunto that *Ireneus* drawes the petty degree of *Gnostici*, and of those brutish *Valentians*, from this abuse of elementary prophesies (as diuers termed them) who made such hauocke in the Church of Christ, at the first beginning. I speake not heere against the Poems of the royall Prophet *David*, which are marshalled according to the number of the Letters, nor against the Lamentations of *Jeremy*, whereunto we may referre the signe of *Tau* out of *Ezechiell*, and the misteries of *a* and *o* in the *Reuelation*. These figures had their vse and sence assigned to them by the holy Ghost, in which regard, we yeeld that reuerence & honour which is due: but I declaime against the follies of the foolish *Iewes* of this time, and some other giddy cocke-braynes of our owne, which by the resolution or transporting of letters, sillables, and sentences, are not ashamed to professe the finding out of secret destinies, that hang ouer all the States and Kingdomes within *Europe*.

The Iewes
alphabet pickt
out of the stars
and Planets.
Plato in crat.
Epiphan. de
pond. vt men.

Cont. valent.
lib. 3.

Ezek. 9. 4.
Apoc. 22. 13.

Of strange &
mysticall let-
ter, sillables
and sentences.

It was my chance to speake with one of these in the Court, not past sixe yeares agoe, who by the *Lotte of Edom*, as it is expressed in the Text of holy *Writ*, rooke vpon him to diuine what should betide the *Low-Countries*, &c. My desire was first to vnderstand the grounds whereupon these toyes were built; whereunto his answers were so darke and mysticall, as in that point onely (if I had beene certaine that the man had vnderstood himselfe) I could haue counted him a Prophet. First he denyed that any thing was reuealed vnto him, by any other meane then ordinary. Affirming further, that the Scriptures were not to be stinted in their interpretation. Vpon this wee were both agreed; but the thing whereof I doubted most, was whether we should rather entertaine his sence, which stood vpon the warrant of a peeuish will, or cleaue to that which had beene euer holden and embraced by the godly. Againe, whether he were to bee iudged a fitte minister of reuealing these strange mysteries, who neyther was authorised and admitted in the Church, as Prophets of olde time had beene to this charge, nor was able to defend himselfe by myracle: in which two poyntes, hee left both mee and others very much vn-satisfied.

Prophets au-
thorised and
admitted in
the church in
olde times.

At length he demanded of me, whether I supposed that *Antwerpe* offending in the same degree, wherein *Edome* had done, were not to be

It is not in
mens power
to stint offen-
ces at one cer-
taine fine.

Examples hap-
ning by chace,
are neuer cur-
rant, where the
cause may be
iustified by
reason.

Transgression
against eyther
Table of the
Morall Law.

Euseb. lib. 6,
cap. 2.
It is not good
to wade fur-
ther in holy
Writ, then the
plaine sense
will beare.

corrected by like measure? I told him, that because it lay not in the power of man to stint offences at one certaine fine: therefore wee could not certainly determine an equality of punishment. Again, though *Antwerpe* had offended in the same degree with *Edom*, yet in respect it pleased God sometime to spare a wicked place, for their sakes that remaine within the same, *Gen. 18, 32. Sometime to change the nature of the penaltie, 2 Reg. 12, 14. Sometime to stay the sword, when it is at the point to strike, Gen. 22, 12*, vnlesse we can perswade the world, that in all *Antwerpe* there are not ten honest persons, or that nothing can appease his wrath but desolation; it is not possible to match these places, as the Schoolemen speake, *In identitate supplicij, In quality, or rather Identity of punishment*. We neede no plainer prooffe heereof, then their example, whose blood *Pilate* entermixed with the sacrifice. And againe, of those eightene vpon whom the Towre of *Silo* fell. For thinke you (saith Christ) that these *Galilaans* sinned more then all the rest? *Luke 13, 2. No, I say vnto you, but vnlesse you repent, you shall all likewise perish*. With this *Brocardo*, for that was his name, beganne to kindle with some heate, alledging sundry witnesses of his foretelling what should chance to *Paris*, at the least fivue yeeres before the Massacre fell out. I told him, that examples which fall out by chance, were neuer currant, where the cause was to be iustified by reason. And therefore, till he could as readily product a certaine ground, to make his gesses good, as score vp a register of blind euents; I must rather praise his lucke, then his learning. For, as well might he prognosticate, that the Cock-pit in *Shoo-lane* should sinke the third of *Iune*, because a Theater fell downe about that time at *Rome* in the raigne of *Claudius*: as that either *Antwerpe* or *Paris* should be plagued, by the patterne of *Edom* or *Samaria*. We may be generally taught, by the presidents of Gods righteous iudgements vpon former states, that whosoever sinneth or transgresseth against either Table of the morrall Law, shall either be corrected by his iustice, or forborne by his mercy: but by whether of these meanes God purposeth, to cure the carbuncle of mans horrible iniquity, is concealed from our knowledge: as the King of *Nimuy* cryed out with greuous grones, *Ion. 3, 9*, and therefore were it vaine to guesse what his pleasure is to execute. The safest course is to suspect the worst, because extremities are due; but yet we can determine and resolute of neyther.

After I had filhed long for some-what that might iustifie so strange an Arte, and caught lesse then a Frog, I aduised him (in a charitable sort) rather to follow the sound aduice which was giuen to *Origen*, by his godly Father, not to wade any deeper in the meaning of holy Writ, *Quam apertus illius sensus pateretur*, Then the plaine and open sense thereof would beare, then by too much trust in bladders, to put himselfe in hazard of sinking vnder water. For if the very Disciples and Apostles of our Sauior Christ were deceiued in the meaning of those words concerning Saint *Iohn*, *Quid si ego volo eum manere donec veniam?* What if I will haue him tarry till I come? *Iohn 22, 21*. How much lesse should

should these vaine persons bee regarded, which haue none other warrant for presumption, then fantasie. I told him further, that such men as he were charged by Saint *Peter*, with peruertering the Scriptures vnto their owne destruction, 2 Pet. chap. 3, verse 16, and accursed also by the Counsell of *Agatha*, for prognosticating hastily what should come to passe in common things, *Ex quauis Scripturarum inspectione, By any slight examination or looking into the Scriptures.* Last of all, I required him to note this point, that the greatest part of those Prophecies from which he tooke his light, concerning cheefely the bloody Schisme betweene *Samaria* and *Ierusalem*, and Princes which were not like ours, but circumscribed with their owne particular estates, cyther toward GOD or men, could not be stretched or extended to the Magistrates of Christendome. Againe, they were annexed to the Scepter of the Iewes, which brake before the birth of Christ, and ranne vpon the figures of the Law, which were abolished by the merite of his sacrifice. I know that diuers matters appertaining to the Church, the pride of Antichrist, the day of iudgement, and such like, are yet to be attended and expected by the godly: but neyther hath *Brocardo* tytle vnto any one of these, neyther can the rest bee stretched home by sixteene hundred yeare, to countenance his humor. To this hee gaue none other answer, then that he had too often skirmished with *Lindanus* & a number more, to be put from his hold by mee. His reasons (as hee saide) were ouer-deepe to bee passed ouer in so slight a sort, and therefore willed mee to reade ouer all the Prophets once againe, before I tooke in hand to checke his skill: which might be rather iustified by prooffe, then confuted with imagination. I tolde him though my reading could not bee compared (in respect of time) with his aged hayres, yet since wee liued in an age, which scanneth fancies not by number, but by weight: I would bee bolde to deeme both of his cause and him, according to the measure of the reasons which had beene deliuered.

Concil. Agatha

The Scepter of the Iewes brake before the birth of christ.

Touching *Edom*, vvhereupon our talke began, it vvas not possible to make the same patterne for the fall of *Antwerpe*, vvithout proouing some consent betweene them, cyther in their climate or their quality, vvhereas these two differed in both exceedingly. That hee had skirmished vvith *Lindanus* and the rest, I vvould not deny, because it might be true: but if he could as easily haue brought avvay their reasons for enstruction, as he did their names for glory, they vvould appeare to be such kinde of encounters, as *Zedechias* had vvith *Jeremy*, the Pharises vvith Christ, the Diuell vvith Saint *Michaell* the Archangell, and *Simon Magus* vvith S. *Peter*, vvherein the vvicked and false Prophets daily lost some ground, and truth attained to the victory. This is the summe of that sharp Dialogue, vvich fell out betweene the Cabalist and me, vvich I thought good to set dovvn, because I neuer chanced (eyther before or since that time) to meete vvith any man, that eyther seemed to defend, or professed to beleue like vanities. Touching all other branches

Edom made a patterne for the fall of Antwerpe by a cabalist.

Chap. 19. Reasons against future Coniectures.

Diuining craft
deriued from
fire, water,
earth or pal-
mistry vtterly
friuiolous.

branches of diuining craft, whether they bee drawne from fire, water, earth, or palmistry, which I suppose to be most vaine of all; I deigne them not so much as a dash with my penne, but leaue the to the scorne and laughter of the Learned. Wherefore hauing prooued tully (as I thinke) that neyther the moodes nor humours which incite men to the knowledge of these Prophecies, may be permitted to a Christian, nor the means by which the same is sought, detended by a ground of truth; it falleth out by consequent, that whosoever seeketh any comfort or refreshing by the spring of life, must flee from *Babylon*, and shunne the filthy drugs of these deceitfull Mountebancks. Now let vs prooue another while, whether the reasons that dissuade vs from those fancies, bee as firme as the course it selfe is dangerous.

CHAP. XIX.

Of the benefit to bee gathered from the reasons which directly make against the before alleadged idle imaginations.



Will begin with that assured ground and most inuincible authority, which ought (by singular prerogatiue) to decide all doubts, I meane the word of God, approouing or reiecting so much of this Arte, as bringeth warrant thence for prognosticating, *De futuris contingentibus*, which in effect is nothing. This is the shoot-anckour of an vpright conscience, and therefore euery plant, how gallant or how fayre soeuer, yea though (for beauty) it might bee compared to that Tree, which springing vp in the middle of the Garden, was exceeding pleasant in the sight of man; *Yet if it be not planted by our heauenly Father, shall bee rooted vp, Math. 15, 13.* All coynes that are not able to abide this sacred touch, albeit they be currant among men, are to be counted eyther of a base alay, or altogether counterfet. He that guards the City of *Ierusalem*, will deface the battlements, and shake the flancars of *Samarita*, that appertaine not to his care. Hee will subuert all counsels and deuices of vnstable men, which runne a single course vpon a wanton spurre, beside the cawley of his absolute and expresse commandement. The plants of Prophecies were neuer deeply rooted in the word, & therefore no maruell though they wither in the parching beames of truth, they were not watered with the liquor of obedience, and therefore cannot prosper in the garden of humility, God hath neyther promised increase to them, nor good successe to those that leane to them, but storme and hayle; and therefore we may rest assured, that their pride is like a bubble in a running streame, and their glory shall bee sauced with the bryne of tribulation.

This arrogant and most insolent presumption, in diuining *De futuris contingentibus*, whose causes are neyther in the things whereby wee pretend

Counterfeit
coines cannot
abide the true
touch.
Iere. 5, 10.

pretend to take our ayme, nor in our selues, may be compared to that Egyptian captiue, whose head must bee shauen, and her nayles pared, before shee were permitted once to step within the thresholde of the Temple, Deut. 21, 12, Or to the cloake of vanity, which *Ioseph* left behinde him in the hand of his wanton Mistresse, rather then hee would disteyne the duty which he had professed to his Master, Exod. 39, 12, preferuing (by this meane) his soule from sin, his body from offence, & his name from dishonour. These are the Cockatrices egges, which are sitten vpon with feare, and disclosed with vnhappinesse. It may be that these allegories may breed offence; but I regard it not, since the learned Fathers giue me leaue to make honie of the blossomes, so that I nip no fruite, and to enlarge the meaning of the text by fit comparisons, so that the sence (which is more proper and particular) be not abated. That sentence of the Prouerbs, *Non est prudentia, non est conciliū contra Dominum*, There is no prooffe of wisdom, nor of counsell against God, Pro. 21, 3, pincheth Prophets to the quick. For albeit they will alledge a meaning free from any purpose or intent to band or battell against God: yet since it falleth out to this effect, because they tell of many things which are repugnant to his holy will, the snare takes hold of them. Wherefore we may be bold to say with the Prophet *Micheas*, chap. 7, 4. *The best among them is but a bryer, and hee that is most righteous, like a thorne in a hedge.* For what hath beene decreed in Heauen, shall take effect in despite of Arte, and what is not, howsoeuer we diuine, is no more to be feared then a lease in a Meddow. Could God set downe a more direct & perfect course, concerning such conceits as these, then by charging them *Not to decline* (which word alone implies a sliding backe) *Ad magos to the wise men*, or as we terme them, *The sooth-sayers* (although I know not for what cause, if it be not in respect they say sooth in nothing) *Nor to enquire of them for any thing, because himselfe would be their God*, &c. Leuit. 10, 31. Adde heereunto the double blessing which it pleased God to linke and couple with diuining Artes, for first *He will oppose his countenance against their drift, and after cause them to be slaughtered in the midst of his people*, Leuit. 20, verse 6.

Hony may be made of the blossomes, so the fruite be not nipt.

What is decreed in heauen, no Art can contradict

Gods direct and perfect order against Wizards or Soothsayers.

Againe, to draw more neerely to those limiters which would restraine the bitter curse of God to the *Painims* onely, guessing by the flights of Birds, the entrailes of Beasts, &c. We must obserue, that to guesse by the signes of heauen, was an Art as rife among the Gentiles, as by the flight of Birds. And yet we are enioyned to despise & scorne these vanities, *A signis Cæli nolite metuerē quæ timent gentes, quia leges populorum vana sunt*, &c. Feare not any thing from the signes of Heauen (saith *Jeremy*) whereof the Gentiles are affraide; because the lawes of the Nations are vaine, &c. Ier. 10, 2. Indeed God sent his Prophets, but not his Planets, to giue warning of his wrath; and therefore wee may make them as we list, but without all warrant out of sound diuinity. *Sciebas tunc quod nasciturus esses? Aut numerum dierum tuorum noueras?*

God sent prophets, but not Planets to giue warning of his anger,

Chap. 19. Reasons against future Coniectures.

ras? Didst thou know then that thou shouldst be borne? (saith *Iob*) Or didst thou understand the number of the dates? *Iob* 38, 21. No, no, these are but toyes for babes, and baytes of error, which were not vnknowne to *Plato*, whē he granted τὸ μέλλον ἀπαρά, that the future was inuisible. Nor to *Zenophon* in like sort, affirming, ὅτι οὐκ ἔστιν ἡμετέρας φύσεως εἶναι τὰ μέλλοντα προμνέσκειν That it was aboue the compasse of our nature, to bee priny before hand, to things that are to come, &c.

Numb. 23, 23.
No soothsay-
ing in Iacob,
nor diuining
in Israel.

Gods children
haue no other
Schoolemaster
then truth.

None should
liue, that pre-
sumed to vtter
lies in the
name of God.

Againe, to diuine by Spirits and Familiars, was a practise very cō-
mon among Infidels, and yet it is affirmed from the mouth of GOD
himselſe, that in whatſoeuer man or woman were found *Diuinationis
spiritus*, A diuining spirit, *Leuit.* 20, 27, that person should in *Ipsō facto*
die for it. And to proue the iustice of the quarrell, it is further added,
That his owne bloud should be vpon his head, &c. *Non est augurium in Ia-
cob, nec diuination in Israel.* There is no sooth-saying in Iacob, nor diuining
in Israel (saith the Prophet *Balaam* from the mouth of God.) Where-
by we are to note, that the generality of the word in that place, is ex-
tended as well to Starres and Planets, as to Birds, or what other kinde
foeuer. Againe, that the chosen and elect of God, were trained and
brought vp from their tender yeares in a better course then to gape
for flies, appeareth by the warning which God gaue to *Moses*, to be-
ware (in any wise) that none of his conforme themselves to the customes of
the Gentiles, whose inheritance they should possesse, in giuing credite to false
Prophets, Soothsayers, &c. *Deut.* 18, 14, because they had beene other-
wise instructed. And what was lost by this restraint? when the godly
children which detested all vnlawfull Arts, as the shipwracke of their
soules, hauing none other Schoolemaster then truth, were ten times
wiser, and of better vnderstanding then all the Wizards in the Coun-
try, which brought nothing else for warrant of their guesſes, saue *Oppo-
sitionem falsi nominis scientiæ*, Oppositions of knowledge, falsely called by
that name, *1 Tim.* 6, 20, because it is erected and set vp against the holy
one of Israel. For if no rope of humane reason bee long enough to
measure out the streetes of *Ierusalem*, *Ier.* 50, 29, how much lesse to be
extended from one side of heauen to another? since it is not possible,
Inuestigare quæ in cælis sunt, To searck out those things that are in the hea-
uens, &c. *Sap.* 9, 11.

The Prophet *Zachary* foretelleth, that at such time as God meant
to refine and purge his Church, All false Prophets should bee driuen out
of the Land, *Zach.* 13, 2, 3, 4. And if any would presume as yet to prophe-
sie, it should be saide vnto them by their Parents, Thou shalt not liue, be-
cause you durst attempt to vtter lies in the name of God. And it appeareth
further, that vpon this checke the Prophets themselves should bee a-
shamed of their visions. For how can they build to purpose, that do
but dawbe with Morter that is not tempered? Beholding vanities (saith
the Prophet *Ezechiell*) diuining lyes, and saying thus and thus (saith the
God of hosts) when he hath not spoken, *Ezech.* 22, 28. To the like effect
it is denounced by the Prophet *Micha*, That night should be their vision,
and

and their diuination, that the Sunne should set vpon the Prophets, and the day wax thicke & cloudy ouer them: that shame should fall vpon the Seers, and confusion vpon sooth-sayers, couering their faces; *Quia non est responsum domini*, Because their answers came not from G O D, Mich. chap. 3. verses 6, 7.

The Prophets prophesie lyes in my name (saith God by Ieremy) I haue not sent them, neyther spake I vnto them; but they prophesie vnto you a false vision, diuination, vanity, and the peeuish swarning of their owne heart, &c. Ierem. 14, 14. Againe, *Visionem cordis sui loquuntur, et non de ore Domini*, They speake the visions of their owne heart, and not from the mouth of our Lord. Or as Ezechias toucheth them more neere, *Sequuntur spiritum suum, et nihil vident*, They follow their owne spirit, & see nothing, Ezech. 13, 3. Why see they nothing? because it is one peece of Gods diuine prerogatiue, to prognosticate of things to come, he searcheth the secrets of our hearts, and his counsels (as we reade in Toby, chap. 3, 21.) are not *In potestate hominis, At mans commandement*. Such Prophecies are none of the square stones, wherewith the Prophet willeth vs to builde; but the stones of scandall and offence, which obstruct the Conduites of the spring of life. They are no purging, but burning & consuming windes, which destroy the fruites, & suffer no greene plant to prosper in the Land of promise. They flow not from the mouth of God, who hath (by plaine prouiso) saued and reserued to himselfe the mysteries of things to come, but from the Diuels Apes. *Qui ponunt fortune mensam, et libant super eam*, Who set vp a table or an Alter vnto fortune, and make sacrifice vpon it, Esay 65, 10. But neyther limping nor lukewarme loyalty will be accepted by the holy one of Israel, wee must eyther serue him alone or not at all: for so great is his ieaousie, as while he guardeth and protecteth vs vnder the shadowes of his holy wings, he will not dispense with our depending on the fauour of his enemy. It is no more possible to serue God and Mammon, Baal and Iehoua, Christ and Antichrist, then to flye both East and West at once, or to sayle with the tyde and against it. For euen as he that toucheth pitch, is defiled and desteyned with the same, Eccle. 13, 1. As he that consenteth to the follies of a strumpet, makes himselfe a member of her body, 1 Corinth. 6, 15. As he that saw the theefe and ran with him, was guilty of the theft, Psalm. 50, 18. So they that please their fancies with the glaring baytes of Satans guile, that trust him vnadvisedly vpon his word, and therewithall incorporate themselues into the bulke of sinne, may beare the name of *Itabod*, as the sonne of Helies daughter did, 1 Sam. 4, 21, *Propter translata gloriam*, because by this vngodly fact, they haue translated and transported Gods true glory to the Prince of error. Is it the a meruaile, that where this pride is generall, so many greuous plagues do light vpon the sonnes of wrath? *Propter duritinem incantatorum vehementem*, For the vehement and almost inexpugnable obstinacy of the Sorcerers, Esay. 47, 9, considering it passeth and exceedeth all other offences what soeuer, excepting the sin of the holy Ghost: & by cutting vs like

It is Gods diuine prerogatiue to prognosticate of things to come

Limping or lukewarme loyalty is no acceptable seruice to God.

Where pride is in generall esteeme, many greuous plagues follow.

Chap. 19. Reasons against future Coniectures.

Offences be-
tweene man
and man are
reconcilable,
but against
God it is of
greater confe-
quence.

blasted branches from the trees of life, prepareth vs vnto that endlesse flame which shall abide for euer? It was well saide by *Haly*, that when one man offendeth against another, meanes of reconciliation might be found: but if we sinne against the Maiesty of God, in this extreme and high degree, who dare presume to plead for vs? *Voluntarie peccantibus, &c.* For if we sinned willingly after the knowledge of the truth receiued, there is not now left any sacrifice for sinnes, *Heb. 10, 26*, but a terrible expectation of iudgement and rage of fire, which shall consume the aduersaries.

We know that God himselfe determining to aggrauate the crime of disobedience, compareth it *Cum peccato huiolandi*, *1 Reg. 15, 23*, as if there were not any worse to be produced for example. Againe, it is alledged as a reason against *Manasses*, to proue his cleare reuolt from God; That he put his trust in dreames, attended flights and abodes of birds, addicted himselfe to the sleights of Sorcery, *Et habuisse secum Magos et incantatores*; And that he had wise men (as we call them) and Enchanters or witches in his company, *2 Par. 33, 6*. In like manner, *Iulian* was no sooner drenched with his cup of infidelity in *Athens*, but he began to breathe out noysome vapors, threats and menaces against the Church of Christ: whereas *Saul*, so long as hee retayned God for his defence, *1 Reg. 28, 9*, expelled all sorts of Witches & Diuiners out of the land. And *Iosias* held it as a thing vnpossible, to settle and establish on *Omnia verba legis*, All the words of the Law, *4 Reg. 2, 3*, before a quicke dispatch were made of vngodly Prophets, and their wicked exercise. *Salomon*, who was the wisest King that euer liued in this world, & beside, to be preferred for his skill and knowledge in the Symples before any; neyther dealt with any damned spirit, nor addicted himselfe to the studie of the Stars and Planets, with desire to become a Prophet. But marke the sleight of Satan, who mistrusting least it would discredite and disgrace his Schoole, that *Salomon* without taking any kinde of order or degree therein, might be counted wisest among men; hath found a meane to scatter and disperse abroad certaine charmes for curing of diseases, in the name of *Salomon*, and by this stratagem to labor that one Science (at the least) might bee grafted vpon the stocke of grace, wherewith for his father *Dauids* sake, the sonne was inspyred. The reason shall haue answer with the rest, when I come to try the colours and pretences which haue beene obiected.

Salomon ne-
uer dealt with
any damned
spirit, or in the
study of the
stars and Pla-
nets, to bee
thereby a Pro-
phet.

Moreouer, though King *Dauid* were a Prophet, & accounted wise, not in a common rate, but *Sicut Angelus Dei*, Like an Angell of God, *2. Reg. 14, 20*, yet is he limited to those things that are vpon the ground, sauing when it pleased God to lighten and inspire him with a sparke of extraordinary grace. Which makes me wonder at our Prophets, that presume to flye so braue and high a pitch, aboue the reach of all that went before; vnlesse they had a priuy meaning with *Domitian* the tyrant, to paint out *Iupiter* with pleasing colours in the Market place, and themselves in his bosome. They seeke to qualifie, and (in some manner

Tacit. annal.
lib. 3.

manner) to excuse the fault, by giuing out in common speech, that they neuer take vpon them to enquire or to resolute of any thing that is not lawfull in the sight of God, &c. But how true this is, I leaue to their conceite, which are best acquainted with the common practise of the glozing mystery: although to say the truth, no kinde of secret that is meere future, can be counted eyther lawfull in the sight of God, or expedient to the life of man, considering the least of those is sealed vp in the priuy Closet of his knowledge. Can GOD (whom tender loue to mankind causeth to be iealous, and who yeeldeth or resigneth his prerogative to none) abide that *Adam* or his off-spring whose pride is smoake, whose sinnewes shrink, and whose glory turneth into dust, should presume to tell before, how long great men shall liue; in what estate; who shall succede? with many friuolous demands of like effect, and yet so strange, as if God himselfe were present with his Arke, we could demand none other at his hand. But vvhath doth Saint *Ierome* tearme them? *The vapours of ambition.* And *Tacitus* more rightly if it bee possible; *Vana, stolidi, vel si mollius accipias, miseranda: Foolish and vaine things, or if wee list to construe them in more fauourable and gentle part, things rather to be pittied with griefe, then derided with indignity.*

A cunning sleight of these dissembling Prophets, whereby to colour their lewd dealing.

Con. Iouin.

God commanded *Esay* to tell *Ezechias* that he should dye, 4 Reg. 20, and *Jonas* (in like sort) to preach desolation to *Niminy*: now would I be glad to know what our Astrologers or Prophets, of whatsoeuer kinde, would haue answered about this point, if their opinions had bene asked or demanded in the matter? To say that eyther the Citty or the King should perish, were a lye, because the fault was aftervvard remitted vpon a due repentance. To say that eyther of them should be saued or accepted into fauour, were lesse probable, because the voyce of eyther of the Prophets was so peremptory, as nothing but destruction and death was like to follow: whereupon, betweene extremities it falleth out, that all their guessees are ridiculous; because although wee should admit a signe of wrath, yet still it is in God to remit or alter it. The message which was first deliuered, and after called backe by *Nathan*, driueth them to like extremity. One dreamed that all dreames are vaine; now whether we beleue this dreame or not, it giueth great exception to the matter.

Jonas 3, 1. A demand exceeding the capacity of our Prophets or Astrologers to answer.

A certaine high *Germaine*, ouer-much addicted to the maintenance of Star-diunity, goes about to prooue the certainty thereof, by a warning that was giuen to *Sauanorola* the Fryer obseruant, by *Bellantius* a great Astrologer, that such a yeare hee should be put to death for heresie. As though it were so difficult and hard a point to bee conceiued before hand, that men presuming to make warre against the Church of *Rome* (within the bowelles of the same) should feeble the smarte of Canons and Decrees, which correct the meanes of innouation. I could take aduantage also by the slightnesse of their credite, which giue out this accident, rather by rote (as I suppose) then by record: but because I

Sauanorola entrusted by Bellantius a great Astrologer, concerning his death.

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Things decreed by destiny, are not to be prevented by intelligence

finde in *Guicciardin* a thing not much vnlike to this, I will not sticke to grant their vttermost request, that *Sauanorola* was aduertised of this, and notwithstanding suffered the paynes of death. For first it is most euident heereby, that warnings will do little good, because as we reade in *Tacitus*, *Qua in fatis sunt etiam significata non vitantur*, Those things which are decreed by destiny, cannot bee prevented by intelligence: And then I must enquire of this Dutch Writer, whether the warning of *Bellantius*, that the Fryer should be put out of the way for heresie, were true or not. If he affirme it to be true, then must he grant that doctrine to be heresie, which himselfe with all his Country defendeth & maintaineth against *Rome*: as namely, that the Popes pardons are of no effect, that the Pope abuseth his authority, &c. For these were the matters, in defence whereof *Sauanorola* dyed. If he deny these Articles, to deserue the name or note of heresie, which eyther he must do, or else confesse himselfe to be an heretike; then is it euident that *Bellantius* was very much beguiled, in beleeuing or aduertising that *Sauanorola* should be swept away for vngodly doctrine. The case is passing hard, which driueth a man eyther to renounce his faith, or to forsake his fancie.

The explication of a morall figure, recorded by *Esope* in his Fables.

But there is no more parting or diuiding of the stake with God, the with that Lyon, which (vnder a morall figure) *Esope* recommendeth in his Fables. One part of vs (which is the body) appertaineth vnto him, in respect he made it out of the molde of the earth, another part of more account (which is the soule) he claimeth for the price he paid, which was his sacred bloud, touching the vilest and most abiect part of all (which is our fortune) if we meane to strue against his will, as the Lyon saide to other Beasts, *That friendship was at an end*: so there is no doubt, but he will quickly giue vs cause to thinke, that his indignation begins already to boyle in the Furnace. For what participation hath iustice with iniquity? Or what society is there betweene light & darknesse? What agreement with Christ and Beliall? Or what part hath the faithfull with the Infidell? What consent is there betweene the Temple of God and Idols? 2 Cor. 6. 14. Wherefore as *S. Iohn* would not abide in one bayne with *Corinthus*, nor *Saint Peter* in one Church with *Simon Magus*, nor the picture of *Venus* in the Sepulchre; so must we flye from these things, & not disteine our soules with any pelfe that commeth from the diuell, who both is, and euer was, the cheefe Merchant of iniquity.

The faithfull haue no participation with Infidels.

The children of *Israel* had a kinde of prophesie among them, *That the dayes were prolonged, and the visions should fayle*, *Ezec. 12, 13*. But God findeth fault therewith, and will heare no more of it. Tell them (saith God) no vision shall be any more in vaine, neither shall there bee any longer flattering diuinations in *Israell*, for I am God, and will speake, &c. *Iohn 21, 22*. The Disciples (as we heard before) could not be suffered to heare what should become of *S. Iohn*, and when the people were assembled and gathered together, of set purpose to enquire whether Christ

Christ were bent to restore the Kingdome of *Israel* or not: their answer was, That it belonged at no hand to them to vnderstand the times and seasons which our Saviour had reserved to himselfe, &c. S. Paul was wrapt vp into the third heauen, where he heard such mysteries, as the tongue of man cannot expresse, 2 Cor. 12, 3, and yet himselfe confesseth, That he went vp bound in the spirit to *Ierusalem*, not knowing what should there betide or happen him, Acts 20, 22. The same Apostle hath protested in another place, That he kept nothing backe, that tended to the benefit and behoofe of the Church, Acts 20, 20. And yet I would be glad to see but one bare word, eyther in his practise (as S. Luke describeth) or in his Epistles (as they are penned by himselfe) that might giue any light of Prophecies. Sometime hee was stirred vp with the maiesty of diuine secrets, to cry out, *O altitudo*, Rom. 11, 13. Sometime by the depth of mysteries, to forbid the godly *Altum sapere*, Rom. 12, 16. And alwayes ready to admire with reuerence, rather then to presume with glory. For if there were a Register among the Starres, we need not seeke the Scriptures for our order, but the Planets for our fortune. If the thoughts, intents, and purposes of God, might be foreseene by rules of Art, before they publish and reueale themselves in acte by outward meanes; how can God alone be *Scrutator renum, aut cordis agnitor*? The searcher of our reynes, or vnderstander of our hearts? Eccle. 7, 5. Or how could the ground of *Salomon* be true, *Cor regis inscrutabile*; That the hearts of Princes are vnssearchable? *Prou. 25, 1*. If Angels pricke far short and wide of this inuisible marke, there is small cause for corruptible men to hope for any lucke, by hobbing & rouing at aduentures. Wherefore since God chuseth the foolish things, and as it were the cast awayes and refuse of this world, to confront the wisdom of the same, 1 Cor. 1, 20: since it is not possible to frequent the Schooles both of *Sion* and *Samaria*, nor to participate both of the Table of our Saviour Christ, and of diuels, 1 Cor. 10, 1, to consult both with the Arke and *Accaron* 4 Reg. 4, 1. I could aduise all sorts of men, to imitate those nouices & firstlings in the spring of faith, which after they were grounded on the principles of truth, brought their bookes together, and committed them to the fire, in the sight of all the world, Acts 19, 19, in which sometime they tooke a singular delight, when they gaue themselves to the study of things that were curious.

To this *Melancthon* answereth, that though the Prophets thundered against auguration, familiars, and other branches of diuination, which were offensiu to the preaching of the truth; yet was it no part of their meaning, to disgrace the golden knowledge of the Starres, which is tearmed by *Aristophanes*, *Enchiridion*, A diuine or heauenly Science, &c. But this measure will not reach home to the marke; for if he meane (with *Aristophanes*) Astronomy, whereof I spake before, I grant the greatest part of the Fathers, to admit it as a commendable Arte, and so farre the place of *Caeli enarrant* (borrowed out of the Psalmes) may be sufficiently warranted. But if he seeke to wrest the

The knowledge of times and seasons our Saviour reserved to himselfe.

Saint Paul rather admired with reuerence then presumed with glory.

The foolish things of the world chosen to confront the wisest.

Psal. 18, 2.

Sentence

Chap. 20. Of harmes done by Astrologie.

sentence of the Poet quite against his will, to maintaine the iudgement which is taken by the Starres; I meane (God willing) to disproue his ayme, by making it more cleare then light it selfe, that their Astrologie hath done, and is like heereafter to do more mischiefe to the Church of God, then all those rotten branches, which not conscience, but very shame enforceth them to lop and cast into the Furnace.

CHAP. XX.

What great harmes their Astrologie already hath done, and heereafter will do to the Church of God.

The Planets
made Authors
of health and
happineffe.



Or to begin with the Planess, would not the Gentiles smile, if they might suddenly reuiue, and see their *Saturne, Iupiter, and Mercury*, not only marshalled in heauen, but also made Authours of health and sicknesse, wealth and pouerty, with diuers other such like accidents, as it pleaseth God alone to send, cyther for reward or punishment? Thinke we that these conceites, deliuered and preached in the new found Lands, would not be meanes to draw more from the faith, then the Preachers could inuite with all their eloquence? Were the Fathers praised for condemning *Iupiter* and *Saturne* to the pit of hell; & shall the true professors of Religion, not onely restore them to the credite which they had without desert, but to the places which they neuer held from the beginning? Perhaps it will be saide, that we regard them but as meanes or instruments, whereby God bringeth his Decrees to passe, whereas they made them Gods, &c. But this shift will not serue, vnlesse wee may presume (before hand) of our owne ability, to stint their iudgement within what bounds we list: for when wee grant an inch, they take an ell, and are most easie to be made beleue, that neyther we would grant thus much, without we were enforced by necessitie, nor their need make a doubt of more, where the grounds are euident. This is (without all question) a slyding or relapsing from the wayes of truth, and a step to grosse and flat idolatry. Wherefore the way to keepe our faith vntainted, and our iudgement sound, is to conclude with *Dauid, Deos gentium esse demonia, That the Gods of the Gentiles are diuels*, and to take great heed, that together with this sugred pill, we swallow not the baite which infected our first parents with the poison of contempt, and draue all their off-spring out of the ioyes of Paradise.

How to keep
our faith vn-
tainted, & our
iudgement
sound.

Tertul. de.
Cor. mil.

If the common soldiers were so precise in olde time, that they would not weare a garland to expresse their ioy, because the wicked Idols and their Priests were adorned in that manner; is it like they would haue giuen so great aduantage to Idolaters, as to grant the Planets, which beare Idols names, to bee causes of our accidents? Our Lord forbid, the case is very strange for vs to put, and yet more dangerous for any man

man of iudgement to imagine. If this be not a loope whereby to let in that abomination, which is expected both to sit and tyrannize in the Church of God, before the finall ende; I know not what to conceiue or iudge, for as well may we make not onely *Jupiter* and *Saturne* with the rest, or a blasing Starre a God, as the *Romaines* did, as beleue them to be signes or causes of so many strange effects, as betyde eyther States or Princes. Againe, how can it but displease the Maiesty of God, that the most part of the olde Astrologers, whose rules are currant in our Schooles, ascribed all things in effect to Planets, without regard eyther to the grace of God, which worketh in vs both to will and to performe, Philip. 2, verse 19, or to the constancy of Martirs?

A blasing star
reputed to be
a God by the
Romaines.

Ptolomy sayes, That the disposition or inclination which diuers Countries haue to worship one God before another, commeth from the constellation. Therefore *Jupiter* with *Saturne* (say they) makes a Jew; with *Mars* a Persian adoring fire; with the Sunne an Egyptian, *Colentem omnem militiam cæli*; with *Venus* a Sarazin, although her milde aspect (in reason) should bee thought more like to mitigate, then to kindle or enflame the bloody rage of that vile secte: with *Mercury* a Christian, with the Moone an Antichrist. But Lord how farre they range, as well from truth, as from their owne authorities. For if the Planets had such properties as they suppose, their *Saturne* in respect it is his manner, *Auferre corporalia, dare spiritualia*, To deprive vs of things corporall, and giue things spirituall, ought rather to be ours, whom Christ hath charged to forsake the world, and follow him, *Math. 10, 38*. And againe, by giuing almes, to make friends of Mammon, that they may receiue vs into the euerm-lasting Tabernacles, *Luke 16, 9*. *Albumasar* perusing Scriptures, rather (as it seemeth) with a minde to cauill, then to learne, is not ashamed to defend, that *Moses* passed ouer the red Sea, not by the mighty work of God (as *David* thought, when he recounted it among the myracles) but by a diligent regard vnto the course and season of the Moone, which ruleth tydes: euen as *Corn. Tacitus*, a VVriter no lesse wicked & blasphemous, in this point reports, that *Moses* found out water in the Wildernesse, by watching and obseruing to what part the wilde Asses vsed to repayre for drinke, not by striking the Rock, as we reade in *Exodus*. Whereas not onely *Iosua* went dry shoode ouer the water of *Iordan* with like facility, which had no tyde to bee directed by the Moone, *Iosua 3, 16*, but the King of Egypt also, with his whole Army of Astrologers, which were more skilfull and expert in matters of that kinde then the Ministers of GOD, were ouerwhelmed with the waters.

Worshipping
one God be-
fore another,
to be caused
by constellati-
on.

Blasphemous
imputations
imposed vpon
Moses by Au-
thors.

Bonatus found a constellation to figure and prognosticate the flood. *Henricus Macliniensis* neuer gaue ouer gaping on the Starres, till hee was perswaded that he had espyed a Shippe, according to the forme whereof, he would haue vs to beleue that the Arke was made. And *Chrysostome* nippeth diuers that gaue out our Sauour Christ, to haue

Chrysost. in
Math. 4.
beene

Paradoxes not
answerable to
the doctrine
of a sound sci-
ence.
Tacit. hist. li. 3

An idle affu-
rance giuen
by Ptolomy.

A figure set
for our Sau-
ours Natiuity.

Prophecie rise
among the
Priests & Lea-
ders of the peo-
ple.

An Vniuersity
in Bethell, for
the children
of the Pro-
phets.

beene borne according to the currant of the Starres: because a starre conducted the wise men to the place where he remained with his mother. Are all these Paradoxes answerable to the doctrine of a sound beleefe? Or if they be, what say they to those cunning men, which by making certaine Images, and deuising figures and characters at a certaine time, will vndertake to ease the tooth-ach, and to remedy diseases much after the same manner: as the Idoll of *Iupiter* of *Memnon*, wold neuer answer any thing that was propounded by the Priest, vntill the beames of the Sunne were bright and blasing in his visage. I cannot leaue out *Ptolomies* assurance, that God heareth vs more easily, when *Iupiter* is ioyned with the Moone, although the Scriptures testifie, that in *Quacunque hora, In whatsoeuer houre wee repent vs of our sinnes, his eares are open*. Nor that sawcinesse of *Cardan*, who presumed without eyther certaine knowledge of the minute, or allowance of good men, to set vp the figure of our Saujour Christs natiuity. These things are plaine and euident enough, to prooue their execrable iniuries against the Maiesty & prouidence of God, who make him as it were a vassall to the workes of his owne hands: and once againe make *Iupiter* and *Saturne* with the rest, to iustle and confront the Trinity.

Now let vs see what reasons haue beene racked and enforced by the Prince of error & his cubs, against the King of glory, and the Scepter of his Regiment. Touching the state of the Church vnder the Law, which was but *Padagogus, Our schoole master in Christ*, Gal. 3. 24, that we might be iustified by faith: I confesse that prophecie was rise among the Priests and Leaders of the people. Then was it said, *If there be euer a Prophet among you, I will be knowne to him by vision, and speake to him by dreame*, Numb. 12. 6. And in those dayes it was warranted by the Prophet *Amos*, that God would do nothing *Prinsquam reuelaret, &c. Before he reuealed this to his seruants the Prophets*, Amos 3. 7. It was an ordinary course among the childre of *Israel*, whensoever they desired to haue vnderstanding of any extraordinary matter, to cry one to another, *Eamus ad videntem, Let vs goe to the Seer*, 1 Reg. 9. 9, for so were the Prophets called in the course of common speech, because they saw more then the rest. As if we should say now, *Eamus ad ignotantem*, because they that professe and vndertake to tell fortunes, are commonly the rankest dizzards in the Country. The people receyued Oracles and answers, *Sometime by the Priest*, Ioel 2. 20. *Sometime by the Leuite*, Iudg. 18. 5. *Sometime by the Arke*, 1 Reg. 14. 8. *Sometime by the Ephod*, 1 Reg. 13. 7. There was a kinde of Vniuersity for such in *Bethell*, wherein the children of the Prophets were so well brought vp, and profited so fast, as they were able to giue warning to the Prophet *Elizeus*, 1 Reg. 10. 5. of the very dayes wherein his Master *Elias* should be transumpted & remoued from this weary pilgrimage, 4 Reg. 2. 3, as *Moses* fitly tearmeth it, Gen. 37. 9. Of this consort were they which met first with *Saul* himselfe, 1 Reg. 10. 5, and after with his messengers, that made pурсuite after *Dauid*, 1 Reg. 19. 20: so were the sonnes of *Asaph*, *Qui prophetabant*

in

in citbaris & psalterijs, who sung Prophecies in Harpes and Cimbals 4 Reg. 25, 1. And the cobby was so great, as Iehosopha could no sooner wish for a Prophet, by whom he might enquire the will of God, 3 Reg. 22, 7, but Micheas was at his elbow. And at another time, when the children of Israel were so perplexed and amazed, as they knew not which way to turne, the spirit of God rushed vpon Iehaziel, as he stood among his brethren, 2 Par. 20, 14. The same spirit rested in like manner vpon Esay, Jeremy, Ezechiel, Daniel, with all the rest, whose warnings of the plagues which should ensue, remaine with vs at this day in record, and neuer fayled till after Caiphas, Iohn 11, 50, Iohn 18, 13, who being an vngodly and most execrable tyrant, in the course and order of his life, yet by the priuiledging of Moses chayre, and quite against his minde (as Saint Augustine writes) and as Balaam did before hee prophesied; not onely of conuenience, but of necessity, that one should dye for the sauing and redeeming of the people. Whereupon we are to note, that Christ spake not without a ground, in charging all men for the short time which yet remained of their date, to do as they spake, but in no wise as they did, *Dicunt enim & non faciunt, For they speake (saith he) but indeed do nothing, Matth. 23, 3.* What would we more? The Scriptures note it for a kinde of plague or punishment, *when visions were not plaine and manifest, Iudg. 18, 5.* And to the like effect is that of Salomon, *Cum prophetia defecerit populus dissipabitur, When Prophecie begins to faile, the people shall be scattered, Prov. 29, 18.* But beside, we may not thinke that all propheticall and inspired grace was so linked, or rather nayled to the Chayre of Moses; but that the Church of Christ (so long as she was yet luke-warme, and as it were enamelled with the precious drops of her Spouses blood) might make as large account heereof, as former times, which were but *Vmbrae futurorum bonorum, Shaddowes of the good things which were to follow, Collos. 2. verse 17.*

Caiphas a Prophet contrary to his owne knowledge.

Prophecie was not wholly linked to the chayre of Moses.

The golden age which succeeded next to the passion of Christ, was fittest for this turne, for as the ayre is warmest at the setting of the Sunne, and they that had accessse vnto the secret places of Apollos Temple, were perfumed with a stronger scent of odours, then the rest that stood abroad; so looke how much more freshly the Disciples reked with the blood of their Redeemer, the more abundantly they drew the people to belecue with the gift of myracles. First, because it might appeare, that albeit it were in the purpose of almighty God, to cause the guift of myracles and prophecie to cease within a while, for reasons which shall be declared afterward: yet was hee no lesse able then before, to furnish the kings daughter with the garment of variety, Psal. 45, 10. Secondly, to win the weakelings, which are more enflamed with a signe of power, then with the doctrine of beleefe, from their false instructers. Thirdly, to support and settle the young nouices in the way of truth, which hauing not (as yet) so deeply spread their rootes as afterward they did, were easie to be moued and transported

The guift of myracles and Prophecie ceasing.

with euery blast of innouation. And last of all, that they which grone vnder the most greuous yoke and burden of the Crosse, might haue a secret comfort and encouragement against the malice of the world & the diuell.

The 4 daughters of S. Philip inspired with Prophetic.

The Prophets were in great account in ancient dayes.

Heereupon the holy Ghost appearing in the forme of fiery tongues to all that were assembled, *Inspired the Disciples and Apostles of our Saviour Christ, with such aboundance of rare gifts, as made the world to wonder at their Maiesty, Acts 2, 3.* Thus Agabus declared by the Spirit, *What a lamentable dearth should ouercome the world, Acts 11, 28.* And afterward againe admonished S. Paul, *Of the bondes and chaynes that were provided for him at Ierusalem, Acts 21, 11.* In like manner S. Philip the Deacon had foure daughters, all inspyred with this gift, *Acts 21, 19*, in whom that Prophetic of *Joel, That their daughters should see visions, &c.* was accomplished, *Joel 2, 28.* It appeareth further by the paines which were taken by S. Paul, to quench the coales of strife and emulation, that began to kindle in the Church of Corinth, *1 Cor. 12, 25*, of what account the Prophets were esteemed in those dayes. And againe, by that hee recounteth Prophetic among those heavenly gifts which were daily practised, *1 Cor. 12, 10*, not in a Babilonicall confusion, *Gen. 11, 1*, which presumed to diuide and quarter *Terram vnius labij & eorundem sermonem, A Land of one speech, and of the same language*, but in the Church of God, which retaineth *Vnitatem spiritus in vinculo pacis, Eph. 4, 11. The vinity of the spirit in the bond of peace, &c.* Saint Paul was wrapt into the third heauen, with such a kinde of appalling and amating in his sence, as he could not tell, *whether it were in his body or not, 2 Cor. 12, 2.* At another time a Macedonian appeared to him, crauing comfort and releefe against that famine of the word of God, whereof the Prophet *Amos* speaketh, chap. 8, 11. Saint Philip was commanded (after this sort) to approach vnto the Chariot wherein Queene Candaces Eunuch sate meditating vpon the text of the Prophet *Esay, Acts 6, 56.* The heauens were opened to Stephen, and Saint Peter saw the sheete which was let downe from heauen by the foure corners, *Acts 10, verse 10.*

Prophecies & myracles very frequent in the following age

I confesse moreouer, that in the very next age vnto this, both Prophecies and Myracles were rise, as appeareth by *Irenens, Cyprian, Eusebius, Socrates, Sozomen, Theodoret, Egesippus*, and the rest of the Writers. But since the Cherubin (from whence God promised to speake) is now dissolued and quite faded out of memory, together with the Priesthood of the *Iewes*; since the dayes are ouerpast and over-blown, wherein the tender plants of faith had need of water, till their rootes were generally spread; now that we neede no longer to be fedde with *Milke like Babes, 1 Cor. 3, 2*, but haue (as S. Peter writes) *A more certaine and sure word of the Prophets, 2 Pet. 1, 19*, vnto which wee do well in giuing heed, as to a light that shineth in a darke place, vntill the morning starre arise in our hearts; so craue their helpes, when we are able both to walke without a staffe, and reade without a spectacle, were rather to be

be taken as a signe of wantonnesse, then an argument of constancy. *This generation is a wicked generation; It asketh a signe (saith Christ) but no other signe shall be giuen vnto it, then of Ionas the Prophet, Luke 11, 29. They haue Moses and the Prophets, (saith Abraham to the rich man) if they beleue not them, neyther will they beleue one that should arise from the dead, Luke 16, 31.* The word of God ought now to be precious, as it was in the dayes of Hely, 1 Reg. 3, 1. *Quia visio non erat manifesta, Visiones or apparitions were not manifest.* The vision of them all, is become vnto vs as the words of a booke that is sealed vp, Esay 29, 11, which they deliuer to one that can reade, saying, *Reade this I pray thee, then hee shall say, I cannot, for it is sealed, &c.* To conclude, the same which God spake diuersly to our Fathers by the Prophets in these latter dayes, hath spoken to vs by his sonne, Heb. 1, 2. And they are blessed (as our Sauour saide to S. Thomas) *Qui non viderunt & crediderunt, Which haue not seene and yet beleued, Iohn 20, 29.* Wherefore away with all Egyptian Princes that maintaine all false Prophets to resist the messengers of God. Away with Ahab and his complices, that gaue eare to none but such as speake Placentia, Esay 30, 10, that is, *things to please and content their humor.* Fye vpon all double and false-hearted Saules, that repayre to Witches, when they can receiue no resolution from God, 1 Reg. 28. All Ochi-ziazis, that renounce the God of Israel, to conferre with Belzebub, 1 Reg. 1, 1. All purpled cormorants, that will be satisfied by none saue such as arise from the dead, Luke 16, 17. All Herods, that will looke for S. Iohn Baptist to reuiue, Matth. 14, 2, after once he hath beene laide vp in his sepulchre, & worke fresh myracles. And last of all, vpon those *qui querunt a mortuis veritatem, Which seeke for truth at their hands that are laide vp to rest, Deut. 18, 11.*

The word of
God ought to
be now as pre-
cious as in the
dayes of Hely

It is no seeking
for truth from
the dead.

I haue noted diligently (saith Philip de Commynes) that GOD reuealeth not his purposes by such meanes, nor in these dayes, as he was wont, neyther is it requisite he should, when so many strange examples fall out in this world, most worthy to be beleued. Beside, hee hath assured vs of his most holy spirit, not onely to assist, but to leade vs also *In omnem veritatem, Into all truth, and to remaine with vs, ad consummationem seculi, to the consummation of the world, Iohn 14. Matth. 28.* Now whereas some are not alhamed to defend the dregges of their deep ignorance, by warrant of antiquity, it shall not be amisse (by looking into certaine of the better sort) to conceiue how farre the rest will cyther lende their hearts or hands, to the cloaking of the cofe-nage.

Defence of ig-
norance by
warrant of
Antiquity.

First to begin with *Xenophon*, a man endewed by nature with most excellent and peerelesse gifts, if any such were in that crew; *Diuinationem penitus sustulit.* Hee tooke all kindes of diuination quite away, esteeming it a wiser part, to remooue a blocke of errour and offence out of the way, least any man should chance to trippe; then to maintaine a Watchman, to giue warning to the passengers. *Panatius*, no whitte inferiour to *Xenophon* (as wee may gather by those honest grounds

Chap. 20. Of harmes done by Astrologie.

grounds which are alledged both by *Cicero* and diuers other out of his workes) *Dubitare se dixit*, saide he, *Stood in doubt*, wanting (as it seemeth) no good will to haue proceeded in plaine tearmes, if he had not feared both the rable of diuiners of all sorts, whose number was exceeding great, and the malice of the braine-sicke multitude, which had beene ouer-long bewitched with their wickednesse, to resigne to reason.

No deriuation
of diuination
by the ground
of nature.

Vanity & partiall
regard
attending on
diuining.

A vertue in
Caesar giuing
no credite to
Prophets.

Porphirius
was a worshipper
of diuels.

From the ground of nature, it is certaine they could not deriue this guist, because all Countries had it not alike, from the first beginning of the world: but one tooke from another by a kinde of imitation. *Rome* drew her principles from *Heturria*, *Heturria* from *Greece*, *Greece* from *Egipt*, and *Egipt* from *Moloch*, that is from *Sathan*; who is no worse provided of fit instruments to teach, then men are apt and ready to take out such lessons as are powdered and spiced with commodity. *Cicero* confesseth in one place, that he could digest some kindes of diuining reasonably well, if they could once be cleared and acquitted of two things, namely vanity, and partiall regard, which is all one: as if he would liue without ayre, slake his thirst without moysture, or feede without sustenance. When *Prusias* refused to encounter with his enemy, because the bowels of the Beasts did promise bad successe: that worthy *Hanniball* enquired whether it were more conuenient to giue credite in this case, to the sonne of a young Heyfer, or to the skill of an olde Generall. *Flaminius* (some thinke) was ouerthrowne for making slight account of all abodes, but that could no way be the cause: for that *Q. Paulus* sped rather worse then better, at the field of *Cannas*, notwithstanding he were most precise & scrupulous in obseruing rites of auguration. And this is holden by the Writers to be certaine, that if *Caesar* in despight of all his Prophets and Astrologers, had not made a step before Winter into *Affricke*; his enemies (hauing ioyned and vnited all their forces in one body) would haue put the quarrell in great hazard. Whereupon it is recorded as a vertue in him with the rest, that he gaue no credite or regard to Prophets.

We finde not one Philosopher of good account, that admitteth any other meane of vnderstanding things to come, then by the knowledge of the proper & next causes, by which they are brought to passe, excepting *Porphyry*, who was a worshipper of diuels. And yet for all that, being deeply pierced in the forehead (like *Goliath*) with the point of truth, he squareth often from himselfe, and knowes not how to face out so grosse a Paradoxe. It is most certaine, that one of the cheefe articles that were objected against *Socrates* at *Athens*, was contempt of Oracles. Moreouer, *Galen* could not produēt the iudgement of one Greeke Writer, in defence of Starre-diuinty, which notwithstanding is one of the surest shoote-anchors, whereunto they seeke to tye the vessels of their vanity. *Eudoxus Gnidius*, who brought both Astronomie and Astrologie out of *Egipt*, embraced the first as a lawfull Art, & reiected the latter as a toy to be derided, his words are these; *Chal-*

dais

da is in prædictione & notatione & cuiusque vitæ ex natali die, non esse cre-
dendum, That we must not beleue the Chaldæis or Astrologers (for by a fi-
gure all is one) in their predictions and obseruations of the fortune of mens
lines, by the day of their natiuity. Againe, Cambyses penituit maleuolis
Magorum vocibus tam facile fuisse persuasum, Cambyses repented that hee
had suffered himselfe to be so easily perswaded, by the sightfull or malicious
speeches of those men, whom by contrary (as I suppose) they called Sa-
pientes a non sapiendo, as Montes with the Gramarians are deriued a mo-
uendo, quia non mouentur, because they are not moued. Cassander wrote,
that they which gaue themselues most earnestly to the study of these
mysteries, were often toyled and encumbred with a world of doubts;
but very sildome satisfied with any ground of resolution. Scilax plyed
them in his youth when wit was greene, & gaue them ouer in his age,
when it was seasoned with the salt of experience. Anaxagoras was cō-
mitted to the common Iayle at Athens, and preserued onely at the sute
of Pericles with great adoe, for publishing a Treatise of Ecclices of
the Moone, for since she was admitted for a goddesse in the Temple,
many stood in doubt, whither it might stand with piety, eyther to stint
or measure out her course with a compasse. Octavius discovering that
by Prophecies, strange tales and buzzis were conueyed into the peo-
ples heads, commanded two thousand of their volumes to be consu-
med in one flame: retaining onely those of Sibilla, not so much for
truth perhaps, as for antiquity. In the time of Claudius it fared worse
with them, for a Decree was published, De Mathematicis Italia pellen-
dis, Of driuing Astrologers quite out of Italy. Vitellius did the like, du-
ring the time of his Empire. But Tyberius exceeded all the rest, in
hampring this kinde of men, for finding how dangerous they haue bin
euier to the state of a Common-wealth, would often craue their opi-
nion on the top of a steepe Rocke bending to the sea; to this end, that
so soone as any friuolous or vaine word came out of their mouthes,
they might foorth-with (by breaking of their necks) doe penance for
their folly. Nero dealt with them in tearmes of like seuerity, at the
first beginning of his Reigne, that is, so long as he was eyther good, or
led by good aduice. And though his Mother became too much ad-
dicted to those toyes, it skilleth not, for as S. Ierome writes, Nunquam
a malis exempla sumuntur, etenim in seculi rebus semper a meliore parte in-
cita menta virtutum sunt, Examples ought neuer to bee drawne from the
wicked sort; for in the dealings of the world, encouragement to vertue com-
meth from the better. After this againe, in the dayes of Alexander they
were put to this hard choyce, eyther to forswear their Art, or to for-
sake their Country. The Emperors Dioclesian and Maximin, helde it
for a lawfull thing to practise the rules of Geometry: Ars autem Ma-
thematica damnabilis est & omnino interdicta, But the Arte of Astrologie
(say they, for so we must translate it in this place) is damnable and for-
bidden altogether. If any man except against my translating this word
Mathematica into Astrologie, I first presume to warrant it by the very
 Text

Cicero de di-
uin. lib. 2.Euseb. in ora.
const. ad fan-
cta. cap. 17

Plut. in Peric.

Suet. in oct.
cap. 31.Tacit. annal.
lib. 2.
Idē, hist. lib. 2Tacit. in Ti-
berio.Hieron. ad
Iul.L. artem C. de
mal. et Math.

Chap. 20. Of harmes done by Astrologie.

By what rea-
son mathema-
ticall know-
ledge is tear-
med Astrolo-
gye.

Text of the Law it selfe, wherein *Ars Mathematica*, is specially distin-
guished from Geometry: whereas according to the larger and more
ample sence of *Mathematica*, Geometry is a branch of the *Mathemati-*
cals. Againe, we finde that in the very next law, *Mathematici* are mat-
ched, *Cum Chaldaei aruspibus auguribus, &c.* which proues them to be
none of those whom the lawes do tollerate.

Vices crept in
vnder the sha-
dow of ver-
tues.
Ad Paul.

All diuining
curiosity vtter-
ly put to silence

L. t. h. i. L. mul-
tic. eod.

Expounders
of dreames
adiudged to
the paines of
death.

Beside, not onely *Aulus Gellius*, who notwithstanding is a witnesse
strong enough, touching the property of the phrase, but *Corn. Tacitus*,
and *Tertullian* a Doctor of the Church, together with diuers of the best
learned Doctors of the ciuill lawes, affirme *Astrologos* and *Mathemati-*
cos to concerne one thing, cyther by a figure, or *κατὰ σχήματα*, that is, *By*
abuse of the common phrase of speech, or because the Prophets went about
to shadow their vnlawfull studyes with a myst of honour, *Irrepunt*
enim vitia sub umbra specieque virtutum, For vices creepe in for the most
part (saith *S. Ierome*) vnder the shadow and pretence of vertues. These
matters are so plaine and euident, as I cannot sufficiently wonder at
their shamelesse foreheads, which (of late) haue sought to satisfie this
place with fancies of their owne, and likewise with deuices of their
friends, without so much as any signe of probability. Notwithstand-
ing I desire to vnderstand, how they will shift away the censures of the
Emperors *Constantinus* and *Iulianus*, who haue added to the former penall
lawes, a constitution of their owne, *Vt sileat omnibus perpetuo diuinandi*
curiositas, That the curiosity of diuining be laide to sleepe and put to silence,
not in some but in all, not this kinde or that, but *Vniuersa diuinandi cu-*
riositatis, not for a time, but for euer. It pitties me to thinke in their be-
halfe, how many stripes they should haue borne in those dayes, for cō-
tending by the stroke of will against the streame of order. It serueth
not their turne, to guesse that Magicke is excluded in those places, ra-
ther then Astrologyc, as well for that which hath beene saide before, as
to preuent the iarre of repeating one thing sundry times without effect,
like Coleworts twice sodden. For (in that very title) prouision is made
(by another law) against all such as disturbe the common vse of the
four Elements, by practise of Art Magicke, assault the liues of inno-
cent and honest men, call vpon familiars & damned spirits for reuenge
against their enemies, *Aut enarrandis somnijs occultant aliquam diuinan-*
di artem, Or conceale a kinde of diuining Arte vnder the colour of expoun-
ding dreames, and altogether are adiudged to the paynes of death, *Tan-*
quam naturæ peregrini, As aliens from nature, enemies to mankind, and
such as *Ipsam propemodum Maiestatem pulsant*, Do almost strike at the so-
uerainge Maesty. *Ptolomy* himselfe durst neuer warrant his prognosti-
cating aimes, to be *Exacte veras exactly true*, and therefore (in my iudg-
ment) it is worthy the noting, that among all the learned men which
haue sprung out of the Vniuersity of *Paris*, since the time of *Charles* the
great, & of *Alcuinus*, who I take to be the first that publicly professed
arte therin; not passing two or three haue vndertakē to defend diuining
by the starres, and those also rather to display their wit (as others haue
commended

commended baldnesse, banishment, folly, the gowt, &c. (then for that they meant to giue any grace or credite to the matter. By this experiment we may conceiue, how iust consideration moued *Iamblichus* (though he were a *Porphirest*) to iudge, that albeit at the first some knowledge had beene taken from the starres, *Confusam tamen humanis opinionibus exiguum veritatis lumen retinuisse*, Yet now the same was so confounded and obscured with opinions of men, as it retained in it selfe eyther no light at all, or a very small glimpse of certainty.

It hath beene shewed how great an enemy King *Saul* was to the Prophets of his time, while hee depended vpon the loue and care of God. And againe, how desperately he rushed into Sathans nets, after he was giuen vp to the pride of his owne humor. In like manner, by how diligent and ready meanes *Iosias*, *Ezechias*, and the godly Princes sought to extirpe and roote them out of their dominions. These examples may bee suted with the like of Christian Princes, of whom it was foretolde by *Esay*, *That they should be foster-fathers, & that Queens should be Nurses of the Church*. For *Constantine* had no sooner rid his hands of *Licinius*, his false and most vnkinde Competitor, but he began to cleanse and putrifie the State after the best manner, publishing and enacting this law forthwith, *Ne quisquam superuacaneas aut curiosas questiones moliri auderet*, that no man shold presume to deale with questions that were superfluous or curious; alluding as it seemeth vnto those which in the Acts are saide, *Curiosa sectari*. Whereupon the crest of glozing Prophets was so sore abated and taken downe, as the godly might be bolde to demand, *Vbi nunc essent draconum sibila*? What is now become of the hissing of those Dragons, which had so long whetted their infectiue teeth, and spit out their poyson against Christ and his Kingdome? *Ab huiusmodi enim rebus, &c.* For from such things we are enjoined by Gods Lawes, to auert both our sight and our hearing. *Valensinian* caused *Maximus* the Coniurer to be rid out of the way, for practising his Arte; and so much were virgodly Prophets hated and detested in those dayes, as *Iulian* (because it was not lawfull to professe those vanities in open shew) was faine to make a step to *Athens*, and there to conferre (in secret places) with his learned counsell.

Eleuzius the Bishop of *Cizicum*, was depriued of his Bishopricke for baptizing the Priest of *Hercules* the God of *Tyre*, who had beene conuicted of Art Magicke. *Eusebius Emisenus*, being otherwise (for any thing I finde) a learned and a godly Bishop, was serued with like proceffe, for professing the Iudicials of Astrologye. Moreouer it appeareth by that learned Father *Epiphanius*, that *Aquila* the first Interpreter and Translator of the word of God out of Hebrew into Latine, was expelled out of the Ministry of the Church for no other cause, then *Quid geniturarum inspectionibus, & natiuitatum diuinationibus vacaret*, He gaue himselfe to looking into times of birth, and diuining by natiuities. Saint *Augustine* refuseth to receiue an Astrologer into the bosome of the Church, without solemne penance done before, & they that

*Iambl. de
mist Egypt.*

*Euseb. de vita
const. l. 2. c. 44*

Acts 19, 19

*Euseb. de vita
const. li. 3. c. 62*

Soc. li. 5, cap. 1.

*Idem, hist. lib.
3, cap. 9*

Lib. 2, cap. 33

Lib. 2, cap. 6

*Epiphan. de
pond. et mens.*

*August. in
Psal. 61.*

conc. Anc. can.
31.
L. culpa: c. de
Mal: et Math:
26.
Q. II: c. sed et
illud:

that onely harbour and lodge them in their houses, that is (to speake with S. Paul) that do eyther *Facere, vel consentire facientibus, Commit the fault, or consent to those that do commit the same*, Rom. 1. 32, are stin-
ted at the penance of five yeares by the Councell of Ancira. The Em-
perors *Valens* and *Valentinian* made the Nouices as guilty as the Doc-
tors of this Arte, and they that seeke to know the properties of starres
with this intent, *Vt ex illis futurorum euentus rimentur, That by them*
they may diuine of euentis to come; are holden by the Decrees to bee culpable
of grosse Idolatry.

Tertul: de
Idolat.

Neyther ought it to seeme strange, that they should bee noysome
to the world (as *Esay* writes of others, chap. 7. 3.) *Cum sunt molesti*
Deo, When God himselfe doth finde them cumberfome. Tertullian is of
the minde, *De Astrologis ne loquendum quidem esse, That we should not*
so much as speake of Astrologers. His reasons are, first because they giue
a kinde of honour vnto Idols, in suffering their names to bee registred
in heauen, as of *Mars, Iupiter, Venus, Saturne, &c.* Secondly, because
they seeke to tye and tedder vs to the course of Planets, making small
account of the prouidence of God, which is priuate to himselfe. And
thirdly, because their grounds and principles were inuented by the
diuell. To conclude, *As well Astrologers* (saith hee) *as their wicked An-*
gels, are excluded out of heauen, Eadem poena exitij & discipulis & magi-
stris, And there is one penalty of destruction provided, both for the Schol-
lers and the Masters. Saint Clement inueighes bitterly against those
which ascribed *Veneri libidinem, Marti furorem, Luna insaniam, &c. To*
Venus lust, to Mars rage, to the Moone lunacy, to Andromeda banishment,
to Orion an influence of hunting, to Canopus a desire to fish, to Medusas
starre, sudden death, &c. Origen accounts Astrologye for one of the
cheefest baytes of Sathan, which we renounce in our baptisme. *Gre-*
gory Nazianzen supposeth that we may as easily conceiue how many
will be drunke, by light of the glasse which containes the wine, or
what a Prince intends by gaping on his Chayre of state; as what our
fortunes shall be by looking on the Planets. Saint *Augustine* is af-
fraide least he should deale too liberally in dispensing with the know-
ledge of the starres, which we call Astronomy; least men being moo-
ued and prouoked with the sweetnesse of the bayte, should enter deep-
er then the word of God will suffer.

Clemens Re-
cognit. lib. 9:

Origin Num:
cap. 12.

In another place, hauing brought a multitude of superstitious ob-
seruations, wherof some were worne out of vse with time, others bub-
lished and spread abroad, to the great offence of godlinesse & all god-
ly men, at length concludeth; *Nec ab hoc genere segregandos esse, qui olim*
Genethliaci propter natalium dierum, nunc autem Mathematici vocantur,
Which were in olde time called Genethliaci, for obseruing the birth-dayes,
but now Mathematicks, &c. Whereby we are to note also for prooffe of
that which was set downe before, that their Mathematici were the
same with our Astrologers; for though (saith hee) they take a perfect
estimate of the position of the heauens, at what time we first came in-
to

Aug: de doc-
trina christia-
na.

to the world; *Tamen quod inde conantur actiones nostras, vel actionem euenta predicere, nimis errant*, Tet in that (saith he) they take vpon them to foretell by this, eyther our actions themselves, or the sequell and enents of them, they swerue exceedingly. After this, he commendeth greatly the iudgement of Hippocrates, for ascribing the resemblance that is commonly betweene Twins, rather to equality, or rather once againe (to borrow the termes of the Schooles) to idenity of substance, and conformity in bringing vp, then to the moment of our birth, which hee calleth madnesse.

Such as take vpon them to foretell our actions and their enents, do erre greatly

Saint Cyprian according in one tune with all the rest, disclaymeth vtterly the fellowship of those which offended willingly, in hope that martyrdom should make a cleare dispatch of all the score, and after breaketh out into these bitter words: *Huic Martiria spem tradant, quos Mathematici docuerunt habere de crastino prascientiam, & has coronas expectent, qui super Angelos & Christum per Astrologos didicerunt scire tempora, quae pater posuit in sua potestate*. Let them deliuer vp their hope to this martyrdom, whom the Mathematicians haue taught to haue foreknowledge of to morrow, and let them looke for these garlands or rewards, whom Astrologers haue instructed in the knowledge of times, which the Father hath put in his owne power onely, aboue Christ and his Angels. And againe, he glanceth at their ignorance, *Qui ob febriculam ad incantatorum remedia confugiunt*, Which flye to the remedies of Witches for the fit of an ague. And least we should so farre deceiue our selues, by conceiuing that the Fathers onely gripe Astrologers, which were Idolaters with all; Saint Augustine distinguisheth our *Mathematicos & Planetarios* from all the rest, reprobuing both kindes alike, and with no great oddes in measure. Beside, Tertullian is of the minde, that whatsoever was set downe by Christ and his Apostles against Coniurers, should haue beene as well directed against Astrologers, if they had met with any; *Nam cum magia punitur, cuius est species Astrologia, utique & species in genere damnatur*, For when Magicke is condemned, whereof Astrologie is holden for one kinde, the branch (by consequent) is condemned in the body. Therefore it is very fitly noted by the same good Father, that we neuer heare of any of these kindes of Prophets after the preaching of the Gospell, that was left vnpunished. It is written, *I will destroy the wisdom of the wise, and the prudence of the prudent I will reject*, Esay 33. 18. Where is the wise? Where is the Scribe? Where is the disputer of the world? Hath not God made the wisdom of the world foolish? Both the Iewes aske signes, and the Greekes seeke wisdom, but we preach Christ crucified, &c. 1 Corinth. 1. 19, 20, 21. To conclude, *Nihil scis Mathematicae, si nescibas te fore Christianum. Non est regnum Caelorum sperare cuius radius aut digitus abutitur Caelo*: Thou knowest nothing Astrologer, if thou didst not fore-know that thou shouldst become a Christian. He cannot hope for the Kingdome of Heauen, that abuseth Heauen, eyther with his finger or his compasse. Chrysostome desireth to conferre with those which arrogate or challenge to themselves the guift

Cypr. de fin. su. cleric.

Idem de dup. Mart.

The Mathematicos and Planetarios reprobued both alike.

Tertul. de Idolat.

Tertul. de Idolat. La. trice.

Chap 20. Of harmes done by Astrologie.

In 2 Tim. 4.
Hom. 8.

Ibidem.

In Acta. Hō.
46.

Contr. mart.
lib. 3.

De doct. chri.
lib. 2. cap. 22

An excellent
answer of
Cardinal Poole
to a Starre-
diuiner.
Duditius in
vita Poli.

of foretelling things to come: *Omnes enim istiusmodi prastigias Dei gratia irrideo*, For by the grace of God (saith hee) I deride and scorne all such kindes of illusions. He toucheth matters neerer to the quicke, vpon the first to the Galathians, and vpon the first of Matthew, calling them *Superstitiosam fati tyrannidem*, The superstitious tyranny of the destinies. In another place, *Ille inquit furatus est, &c.* Hee saith, the false Prophete stole, but it is a lye, for they know nothing. And vpon the Acts he affirmeth in plaine termes, *Sathanicum esse tribuere aliquid natiuitatibus*, That it is a diuellish thing to ascribe any iudgement to natiuities. I could repeate Tertullian againe, where he recordeth this among other errors of the Marcionites; *Ascendentem nescio quam fortunam vel infortunium nascentibus adferre*, That an ascendent bringeth I know not what good hap or ill to children at their birth. And S. Augustine likewise, where he calles it *Magnum errorem magnam dementiam, ex notatione syderum velle nascentium mores et euentu pradicare*, A great error and madnesse, to presume that the manners or euentu of those that come into the world, may be fore-tolde by diligent obseruing of the starres. Againe, where hee accuseth Manes and his Disciples of dealing by this Arte: but this shall suffice (till I be prouoked further) for a taste of that sweete concord and agreement which is found among the Fathers, not onely in discredite of all other ayming and diuining crafts, but euen of starre-diunity it selfe, which is so greatly magnified and applauded by the credulous.

I will conclude onely with the iudgement of that worthy man of late and honourable memory, Cardinall Poole, who being certified by one of his acquaintance, who professed knowledge of these secret fauours of the Starres, that hee should be rayed and aduanced to great calling in the world; made answer, that whatsoeuer was portended by the figure of his birth, or generation, according to the course of flesh, was cancelled and altered, according to the grace of his second birth or regeneration by water and the holy Ghost, in the blood of his Redeemer. Whereupon he gaue aduice vnto his friend, in no wise to depend vpon such slippery holds: as eyther are not any thing at all, or obscured and ecclipsed altogether by a second disposition; meaning that as by Adam we were borne to dye, so by Christ we should both remaine and raigne for euer. Thus hauing put them quite beside the comfort and releefe they looked for, by the countenance of learned men, let vs prooue what may be further vouched for a colour of this false Ortography.

CHAP.

CHAP. XXI.

What further is alledged by these Prophets and Starre-Diuiners, whereby to cloake their false pretences.



Elancthon sayes, that *Moses*, *Esay*, *Jeremy*, with all the rest, impugne not all kindes of diuining, *De futuris contingentibus*; but rather the presumption and pride of man, in labouring to vnderstand those secrets which are reserued onely to God himselfe, as of the latter day, &c. But this answer will not bide the touch, for the things which were demanded of the Sorceres,

The presumption of men concerning Gods secrets (reserued onely to himselfe) condemned.

1 Sam. 28, were matters of no such extreme importance, as the knowledge of the latter day; and yet we see that God condemneth them with the plainest & most peremptory censure that may be imagined. Againe, to aske whether *Ochozias* should be cured of his bruiſe, was a matter of small weight, *4 Reg. 1*, and yet it was conceiued as a worthy cause of reprobation. But cheefely we are to note, that these words of the Prophet vttered in generality, *Annunciate quæ ventura sunt in futurum, & sciemus quia dñs estis vos*, Tell what shall come to passe in time to come, and we will know that ye are Gods, *Esay 41, 23*. And againe, *Vbi nunc sunt sapientes tui? Annuncient tibi & indicent quid cogitauerit Dominus exercituum super Egiptum*: where are now thy wise men? Let them declare vnto thee, and iudge what the God of hosts hath intended against *Egipt*, &c. *Esay 19, 12*. These assure vs (in plaine termes) that the guesſes of the Prophets are not in any sort to be regarded. They say that *Moses* was instructed in the mysteries of *Egypt*. It may be, so long as he was brought vp in the Court of *Egypt*, by the daughter of the King, and so we finde that he slew a man. Neyther ought it to seeme strange, since *Ioseph* likewise dwelt so long there, that hee began to sweare, *Per salutem Pharaonis*, *Gen. 42, 15*. *Daniel* was brought vp among the *Chaldeis*, *Paul* at the feete of *Gamaliel*, *Dyonisius Areopagita*, in the study of the starres, &c. But since none are so fit to iudge of truth, vpon repentance past, as they that haue beene once entrapped in the snares of guile: so can this instance helpe them little, till they prooue, that after they were called by the grace of God to knowledge of his truth, any one of these persisted in the course or practise of these apish toyes, which are the baytes of ignorance.

Moses instructed in the mysteries of *Egypt*.

They tell vs furthermore, that because *Elcana ascendit statuis diebus vt adoraret*, Went vp at set times to worship, *Naaman* departed from the Prophet *Elizeus*, *Electo tempore*, At a chosen time, *1 Reg. 1, 3*. *4 Reg. 5, 19*. And *Christ* saide, *His houre was not come as yet*, *Iohn 2, 4*, therefore times are to be regarded and obserued in our dealings, &c. To the first I answer, that both the time and place was limited, wherein and when

Times to be obserued and regarded in our actions fully answered.

Chap. 21. Of further false Allegations.

the faithfull should repayre to the seruice of God : and therefore we must not refer this note to the fortune of the day, but to the prescript of the commandement. The second argument hath no kinde of affinity with the matter, in defence wherof it is alledged; for if *Naaman* chose the time of his departure from the Prophet, it was by discretion, not by Astrologie. *Thucydides* reports that the *Peloponnesians* gaue vp the sledge of *Platea* *Sub ortum arcturi*. There was a certaine time also, about which the Kings of *Israel* and *Iuda* were wont to go forth to battaile, *Vertente anno*, At the turning or changing of the yeare, 2 Reg. 11, 1. *Salomon* accounts it the part of a wise man, *Loqui verbum in tempore*, To utter his speech in season, *Prou. 25, 11*. All things haue their time (saith the Preacher, *Ecc. 3*.) and all things that are vnder the cope of heauen passe over in their season. There is a time to spring & a time to dye, a time to plant and a time to plucke vp, a time of familiarity and a time of sequestration, a time of reaping and a time of sowing, a time of warre and a time of peace, a time of loue and a time of hate, a time of silence and a time of vtterance, a time of weeping and a time of smiling. To conclude, *Cuncta fecit Deus bona in tempore suo*, God made all things good in their time. And therefore were the sonnes of *Issachar* accounted learned, *quia nouerant singula tempora, ad precipiendum quid facere deberet Israel*, Because they knew the fittest times wherein to giue instructions to *Israel* what they ought to do, &c. 1 Reg. 12, 32. Vpon the likelihood of faire weather, we may dispose and prepare our selues to take in hand a iourney or an enterprize. And husbandmen likewise make choise of times to sowe their seede; and yet not one of all these regards the dismall dayes which are obserued in our Almanacks, or frames affayres according to the fauour of the Planets. For who can thinke, that one and the selfe-same constellation should not as wel encline our wits to take the course which leadeth to good hap, as dispose the same, although we neuer gazed on the Planets.

Thuci. lib. 2.

Whē the kings of Israel went forth to battel.

Why the sons of Issachar were reputed learned.

Election rather an impediment then furtherance for being fortunate by chance.

Tobias consulted with no Birds of Egypt concerning his iourney.

It was well said by the Philosopher, setting prouidence aside (wherof Astrologers make small account) that election is rather an impediment, then a furtherance or helpe to those that shall bee fortunate by chance. And therefore by like reason I may iudge, that labour helpeth little, where the fauours are prescribed by necessity. Experience doth teach beside, that they which eyther begin any peece of worke, or take a iourney, or attempt great things, vpon the slippery hopes that are afforded by the stars; haue euer sped much worse then *Tobias* with the rest, who committing themselves onely to the care of God, consulted with no Birds of *Egypt*. *Ninus* who detested all Astrologers with their deceits, suppressed *Zoroastes*, who would deale in nothing without their encouragement. *Pompey* with his guard of Prophets lost his head, and *Cesar* by contempt of Oracles subdued his enemy. *Iosias* draue them out of *Iuda*, and preuailed in all things hee tooke in hand. *Saul* seeking (in despite of God) to know more then the Priests or Prophets could descry, made shipwracke both of life and honour.

In Justinian

Iustinian exiling all sorts of false Prophets with their bagge and baggage, did flourish as a conqueror: whereas *Iulian* admitting the, with all their packes of falshood and blasphemous lyes, did perish as a cast away. *O quam pulchra hec est temporum electio? O hom brane a chaise is this of times and opportunities?* Let vs put a case, of beginning a long journey, by direction of the planets. And first, I would be gladde to vnderstand by them; whither the gracious and fauourable beames of *Iupiter* (who ruleth in those matters, as they teach) affect the person or the iourney. If the first, then albeit we do not presently take horse yet is there such a certaine and secure foundation of prosperous successe, already laide by the benefit of the constellation against another time: as whensoever we dispose our selues to ride, it is al one as if we had begun before, according to that rule of theirs, obserued both in Comets and Natiuities, and that the planets broach not their effects forthwith, as soone as they beginne to signifie, but est-soones a good while after, &c. If the constellation affect not the person, but the iourney, or whatsoeuer other enterprize he takes in hand; let them proue by reason, by experience, or any sound authority, that the beames of *Iupiter* are able (of themselves) to bring faire weather, cleare the seas from Pyrates, and the wayes from Theeues, and to dispose all accidents in such a formall course, as may be lucky to the Trauellour. Which will be hard, considering how many diuers thwarts of ill affected planets happen by the way, to impeach and crosse the former grant of *Iupiter*.

Of beginning
a long iourne
by direction
of the Planets.

but requi
corde en la
ne effle on
log yd loush

The beames of
Iupiter to cleer
all inconueni-
eniences hap-
ning to a tra-
uellor.

Beside, considering howe difficult a point it is, to perswade a man of good conceite, that *Iupiter* must still preuaile, so long as my iourney is on foote, and that the former figure of the planets leeseeth no part of his influence, before my trauell haue an end, or that the starres must waite vpon my stirrop: it standeth them in hand to prooue, that not the former, but another *Iupiter* begins to smile, as soone as I prepare my selfe to take my horse, or else giue credite to a certaine force imagined, which neither hath a fountain whence to spring, a subiect wherein to consist, or a ground whereupon to settle.

Thus much by the way, I thought it requisite to note, that the plainest wits may iudge, how farre all Scriptures, reasons, and authorities are, from awarding any fauour from their part, which chop & change the planets like a Shippe-mans hose, according to the figures of their owne imagination. To the places taken out of *S. Iohn*, chap. 2. verse 4, and chap: 11, 19, *Non dum venit hora mea, My time and houre is not come as yet.* And againe, *Nonne duodecim sunt hora diei, Are there not twelue houres of the day?* &c, by which they would pretend a certaine interest in times: I answer, that forasmuch as it behooued Christ to suffer, and to rise again from the dead, *Acts* 17, 3: not because the planets mooued him to this, *Sed quia voluit, But because* (as the Prophet writes, *Esay* 53, 7) *he would.* There is no doubt, but the verie minute wherein all the miracles and mercies should bee wrought by Christ,

Answer made
to the places
taken forth of
the Scriptures.

were

Chap. 21. Of further false Allegations.

were fixed in the prouidence of God before the world was made, Ioh. 12, 27: And thus the places of Saint Iohn by reason ought to bee conceyued. Otherwise, when wee read that Christ besought his Father to saue him from that houre; that Zachary was at his prayers at the time of Incense, Luke 1, 10, that a Feauer left the Noble mans sonne of Capernaum, Hora septima, Iohn 3, 53: that *Ex illa hora*, From that houre, the Disciple tooke the blessed Virgin for his mother, and shee the Disciple for her sonne, Iohn 19, ver: 17: that Iesus cried out at the ninth houre, *My God, my God, why hast thou forsaken me?* Marke 15, 33. that Peter and Paul went vppe into the Temple at the ninth houre of prayer, Acts 3, 1. We must suppose, that Iupiter and Mars inspired and enforced these effects, which were not onely wicked, but besides ridiculous.

Iupiter and Mars enforce no effects ordained by god

They presse vs further with Saint Pauls assertion, that God sent his sonne, *In plenitudine temporis*, &c: *In the fulnesse of time*, Gal. 4, 4: As though the Starres had kept an audite of his comming. But this euidence hath cut their throats, for that he meant no other time, then that whereof the Prophets spake, appeareth by the sharpe reproofe, which followes within ten lines after, against those which (being known of God) returned backe to the poore and simple elements, obseruing dayes, moneths, times, and yeares: insomuch, as he seemeth to be very much affraid, least (in this respect) he haue laboured in vain among them, Gal. 4, 9, 10. *Non ita dies obseruamus, & annos, & menses, & tempora, vt non audiamus ab Apostolo timeo ne forte sine causa laborauerim in vobis, eos enim inculpat qui dicunt non proficiscar, quia luna sic fertur, vel proficiscar vt prospera cedant, quia ita se habet positio siderum, &c.* We obserue not dayes, moneths, or yeares, in such sort as we giue not care to the Apostle, saying: I am afraid least I haue laboured among you in vaine: for he reprobued those which said, I will not go, because the Moon is carried thus, I will go, that all things may bee prosperous and fall out happily, because there is such or such a position of Planets, &c. Then fye vpon the difference of dayes, as Dismall, Fatall, Fortunate, &c: emblazoned in the greatest part of Almanackes, and either gathered vpon particular conceytes, or popular obseruation, or curiosity in vnlawfull Arts, which altogether are condemned by the censure of the Scriptures.

August, Epist. 119

August, Epist. 119.

Chrysost, in Matth.

Fulg., Ad probam.

Tertul. de Idolat.

From hence, they flye to the Starre which conducted the wisemen to the place where Christ was with his Mother: but this place doeth more impugne then fortifie their grounds. For, since it was no common Starre, but deputed onely to that end (as the Fathers thinke) we may rather iudge it to haue beene sent of purpose to disprooue their Tales, which thought no matter of importance could fall out, without the same were signified before-hand by those Starres and planets, vpon whose discoueries they grounded their assurance: *Credo hoc nomine Christum sibi obligauerunt.* I thinke (saith Tertullian) in scorne they bound Christ to them by this courtesie, &c: Although (saith he) it bee not found

found, that euer any godly person (after the birth of Christ) proled in natiuities.

Some thought the Starre to haue bene prefigured by that place of the Scripture, *Stella orietur*, &c. But whether it were thus or not, it is as lawfull to defend all dreames, by that example of the Wise men, which were warned not to returne to *Herod*, as diuining by the Stars, vpon this one particular example of the Star appearing. For Christs Natiuity depended not vpon the Starre (as it was surmised by the peeuish *Priscillianists*) without any ground: but the Starre vpon his Natiuity, in respect whereof it was first created. But Christ (saith *Cardan*) was borne, *Prima facie virginis ascendente*, The first face of the Virgin ascending, whose proper image is a virgin nourishing a child: Ergo we may not deny, that the Starres and Planets wrought in his Natiuity. What credite may be giuen to Images, hath bin debated & discussed more at large before, whether I referre the Reader for his better vnderstanding. But to their argument, I answer by their owne authority, that it is most false, *Ascendisse primam faciem virginis*, at the birth of our Sauour: for then must it haue bene at ten of the clocke; whereas antiquity affirmeth it to haue bene at twelue, and so the Church obserued it by vigill many yeares together.

Of the Starre that guided the Wise men where Christ was with his mother, and what opinions haue passed thereon.

As false it is, that Mars was then in *Domo mortis*, to portend a bloody death, vnlesse Virgo did ascend, which is holden for a fable. If they reply to this, that though Mars should remooue from thence in *Domo mortis*, he threatens violence no lesse, then if he were in *Domo mortis*, where Astrologers do marshall him. It may be answered, and by the warrant of themselves, that forasmuch as Mars is in his altitude this danger quaileth, *Quia genitura est nocturna*, Because the birth falleth out by night, &c. Againe, *Benignitas Iouis in Horoscopo obsistit violentia*, The sweetnesse or benignity of Iupiter in the Horoscope, asswageth violence, especially the saide Horoscope being in the house of Venus, happily conioyned with the great God Iupiter, which chanced at the time of this Natiuity.

That Mars was in Domo mortis at the birth of our Sauour.

Moreouer it is certaine, that the Moone who beares the greatest stroke in *Genitura nocturna*, in the birth-night, was then most prosperous in *Domo mortis*; which imports an easie death, without all force or violence. Wherefore, it is more easie to be proued by the principles of these good men, that Christ was neuer in that Agonie, which saued them from hell, and truely (for my part) I thinke, vnlesse these toyces be left, his death will do them little good, then that eyther hee was borne or crucified, according to the course or influence of Planets.

The Moone hath the greatest power in night-birth.

But Saturne (say they) was in the ninth house, and in the signe of Gemini, which giueth warning both of a Priest and Prophet. I answer, and they cannot deny, that hee was retrograde at that instant, which (by their rules) abateth much of his Diuinity. Beside, a daughter of the house of Millane, called *Eleanor*, was borne within these 80. yeares

Chap. 21. Of further false Allegations.

yeeres vnder the same figure, and yet neither prooued a *Cassandra*, to giue warning of mishaps to come, nor an *Aaron*, to begin the sacrifice. The best of all is, that their great *Bassa Abraham Iudæus* is of the mind that whosoever findeth Saturne thus consoorted at his birth: *Malus procul dubio fiet Christianus*, shall be without all doubt, a verie bad Christian.

Haue not wee great cause to magnifie that Arte, which prooueth Christ the Sonne of GOD (of whom the godly tooke the name of Christians, in the tender spring and first beginning of the Church at *Antioch*, Acts 11, 26. and by whom wee were all redeemed from the burning Lake; whose torment hath neither end nor remedy) to bee but a bad Christian? Because Capricorn was in the lower part of heauen, and *Libra* ascended at that instant, one will haue Christ a King; another, to be borne in a Stable, and yet these figures fall out euerie day, without like euents or accidents. I mislike not, that all reasons be accepted, that may tend to the defence of trueth; yet since it neyther needeth helpe of dreames, nor toyes, wee leaue such reffuse ware to the bankrupt Infidels.

Falſe Logicke
to maintain an
Argument
from part to
the whole.

After this, they picke out of the Text, Math. 24, 29. *That the Sunne and Moone shall shew signes and tokens of the latter day.* So shall the rainbow warrant vs, from beeing drowned any more heereafter with a flood, Genes. 9. verse 13. But as it is false Logicke, to mainetaine an Argument affirmatiuely from the part to the whole; so were it likewise a verie grosse error in Diuinitie, to presse God (as it were perforce) to reueale his pleasure, touching all euents and accidents to come, because he hath giuen warning (by expresse signs) of some particulars.

Of Rahabs
hanging a red
Lift out at her
Window.

Matthew 24.
Marke 13.
Luke 21.

It is not lawfull to peruert, to racke or wrest the word of God, but look what he hath recommended by the warrant of his voice to mark: and otherwise, to let all signs and tokens passe without offence, which are not linked to their proper and determinate effect by the rule of the Prophets. *Rahab*, by hanging a red list out of her window, preserved both her selfe & her household from the sword, Ios. 2, 18. may we conclude vpon this president, that all the Citizens of *Iericho* should haue sped aswell, if they had done the like when the forces entered? Againe, because the coughing vp of clotted blood, declares a pleurisie, may we gather, that is a signe of Frensie? This Logicke were out of square, for whatsoeuer is referred, either vnto one particular effect or time, cannot be noted or obserued, as a rule for all things, nor for euer. Furthermore, a multitude of circumstances, altogether opposite to the scope and drift of their intent, may be collected out of this authority. For first, the signes whereof we are admonished by Christ, are no lesse euident to the simple, then to the Doctors of Astrologie: for whosoever hath eyes, may see the change of the Sunne and Moone, whereas Astrologers are wont, to arrogate a knowledge to theselues, about the reach or compasse of the multitude. Secondly, these tokens

kens warne vs not of any good or bad successe concerning life; but of dissolution of flesh, that the soules may be saued.

Thirdly, they are lingred vntill the comming and approaching of the latter day, euen as it were of purpose, least the wicked might extend them to the maintenance of vanity.

Fourthly, wee may note, that Christ (to cut off singularity) hath matched them with other signes, no lesse important then themselves: as the moouing of the Heauens, the fall of Starres, the tyranny of Antichrist, diuision among Princes, friends and kinsmen, warres and brutes of warres, &c. *Signum filij hominis*, The signe of the Sonne of man, &c. And therefore may wee iudge concerning fortunes and natiuities, as well by these as any of the rest, that are expressed in the Scripture.

Last of all, albeit these things come before as messengers to summon, to arrest and call vs to the barre, yet least wee might become too proud and dissolute, vpon the certaine knowledge of the time, Christ teacheth vs, *That of the precise houre no body hath knowledge, no not the Angels, but the Father onely*, Matth. chapter 24, verse 36. They say, *That Cæli enarrant gloriam Dei*, Psalme 19, which wee confesse; but in such measure, as wee rather wonder at his Wisedome, then grope for his Mysteries. To reade the Bookes which Galen wrote, *De usu partium*, or to see the cutting vp of man, would represent as braue a muster of Gods mighty workes to the conceit of man, as the view and consideration of the Starres. And yet I thinke it would be hard to finde a man that would not rather dye, then rake in bowels of dead men with *Iulian* the runagate, for knowledge of things future.

The dissecting of a mans body would as well expresse Gods great workes, as the Starres.

Vpon a certaine note that *Adam* gaue names to the Starres, they would conclude him to haue beene an Astrologer: but as easily they may defend him to haue beene a bowell-seacher or a painter, because he gaue names vnto Beasts, &c. It is enough that hee named them for excellency, not for diuination, as our husbandmen obserue them, for the proper knowledge of the season of the yeare, but not for prophesie.

Husbandmen obserue the Stars for seasons of the yeare, not for prophesie.

Not content with this, another of that crew retayning in his minde that olde principle of *Protopogenes*, that thinges which are remooued furthest out of memory, may bee most boldly counterfeited; appealeth to the time of *Seth*, by whom (saith hee) a number of exact and perfect rules (concerning iudgement by the Starres) were caused to be engrauen in pillars, for enstruction to posterity. Beside, he prooueth by the verditte of *Iosephus*, and certaine other of the *Iewish Rabbies*, that *Abraham* the Patriarch himselfe was not voyd of vnderstanding in these mysteries, triumphing & insulting vpon those that scan the fables of this Art, without either mean or modesty.

But to let slip the silence of the Scriptures in this point, which notwithstanding giueth a fowle checke to forgery: I wonder what should

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Seth & Abraham might be so far skilfull in the stars, as tended to knowledge of their courses and eclipses.
1 Par. 12, 35.

Reprochfull menacts denounced in the legall Monuments.

That one of Noes sonnes foretold things future by this Art.

moone them to byte thus eagerly, at arguments of so slender hold, as neyther could aduantage them nor hinder vs, though wee should admit them to their vttermost. For who denyes that *Seth* or *Abraham* might bee so farre expert and skilfull in the Starres, as tended to the knowledge of their courses, ecclipses? &c. Considering the Children of *Israel*, as well in those dayes, for distinguishing the seasons of the yeare, as afterward about the keeping and obseruing of their feasts and ceremonies, stood in great neede thereof. And therefore diuers gather vpon that place of the Chronicles, *Viri eruditi qui nouerant singula tempora, &c.* That the tribe of *Issachar* was bound (by order) to the study of the Starres, as diuers Colledges in *Cambridge* at this day (according to the statute of the Founders) are enioyned to giue allowance vnto certaine to this ende. But if any kinde of diuination, eyther by the Planets or by any other meane, had beene deemed lawfull by the Fathers of that golden age; it may be thought that *Moses* would eyther haue recommended it, together with the Sacrament of Circumcision, and other rytes obserued long before the Law, to the godly that came after, or (at the least) haue spared and forborne those bitter and reprochfull taunts and menaces, which are denounced in the legall Monuments. Besides, considering how little may be culled out of *Genesis* to this effect, a man would wonder where *Iosephus* found these toyces, vnlesse it were in *Cabala*, whereof I spake before, or that they crept into the Church by stealth and ouersight, with many foule abuses more, a great while before the time of *Iosephus*, which not onely wee that cleaue to *Christ* and giue ouer *Moses* (further then he preacheth him) but the *Iewes* themselues, which are drowned in the letter, as a Waspe is in a sirrupe, vtterly forsake and abandon as Apocriphas and counterfets. And whereas some alleadge out of *Methodius*, a Writer of conuenient antiquity, that one of *Noahs* sonnes called *Ionicus*, *Futura per hanc artem prädixerit*, *Fore-tolde things future by this Arte*; I deny that any man of iudgement ought to marshall this bastard impe among the sonnes of light, considering the Scriptures (which describe the pedigrees at greatest length) doe not so much as name or notifie the person of the man, much lesse describe or paint out his qualities. Beside, I would not haue the Reader deceiued or abused with an empty name, for this is not that religious and learned *Methodius*, of whom *Saint Ierome* speaketh in his Register, but a blinde, obscure, and rusty Writer in comparison, sometimes alledged by *Petrus Comestor*, but with so little grace or regard of his owne credite, as diuers of his best and most approoued friends doe wish, that he had beene more aduised and discrete in the choyse of his Authors.

Thus haue I satisfied as many of their arguments and reasons, as eyther I could finde set downe in print, by those that haue bene busie with these things; or imagine in mine owne conceit, vpon the shewes of probability. If eyther this be shaken (which is saide, or new bulwarkes

warkes reared in defence of diuination) I doubt not but the same God which worketh in vs all, *Et velle et perficere*, and assisteth truth; will giue me grace also, as well to batter the mud walles of *Samaria*, as he hath done hitherto, to flanke the fortresse of *Ierusalem*.

CHAP. XXII.

A Relation set downe more at large, concerning the crafty cogging of these counterfet Prophets.



Neither reason why we should eschew this gilded pill and sugred bayte of Propheties, may bee alledged, for that the Prophets themselves cog and lye, pretending what is probable by mans coniecture, but not conceiuing what is certaine in Gods prouidence. These are the Fig-trees, which beare no fruite but leaues, *Matth. 21, verse 19.* They are the Clouds that promise, but let fall no rayne, *Iude 12.* The Trumpets whose sound is loud and shrill, but prepareth no wise man to the battaile, *1 Corinth. 14, verse 8.* Their sacrifices are fresh, not seasoned with salt (as God commanded) nor their counsels with discretion, *Leuit. 2, verse 13.* Their Lampes want Oyle, their measures weight, their suppositions truth, and their dealings honesty, *Matth. 25, verse 3.*

Things probable by mans coniecture, but not certaine in Gods prouidence.

*Mel in ore verba lactis,
Fel in corde fraus in factis.*

But of this let vs be sure, that *Qua seminauerit homo metet*, Looke what a man doth sow, that shall he reape, *Gal. 6, 7*, that is, as the Prophet speaketh, *Ex vento turbinem*, Of winde, whirlewinde, *Ose 8, 7.* And to say the truth, it were an ouer-sight to call the sayned Prophets to any other audite, or to looke for any other measure at their hands, which were neuer priuy to the secret purposes of God, *Ierem. 23, 18*, who neuer scaled the Skies, to draw downe wisdom from aboue the Clouds, *Baruc. 3, 29.* Neuer walked in *Novissimis abissi*, nor ought (in reason) to bee matched or compared with the holy One of Israel, *Etiam cum perfecti fuerint scientia*, No not when their knowledge is most absolute, *Iob 38, 16.* *Quis poterit cogitare quid velit Deus?* *Sap. chap. 7, verse 13.* who can conceine what God will bring to passe, so long as our immaginations are irresolute, and our coniectures fallible? Dare any man liuing presume to say with the King of Tyre, *Deus sum, et in corde maris sedi?* I am GOD, and haue sitten in the heart of the Sea? *Ezek. chap. 28, verse 2.* Or with Lucifer, I will aduance my seate aboue the

Our immaginations are irresolute, and our coniecture fallible.

Chap. 22. Of Relations more at large.

The simple man is ignorant, & soone taken in the snare.

The writing of Galen concerning Prophets & Astrologers.

De diuin. li. 2.

The errors of Astrologers in their yearely published Almanacks.

De Trinit. lib. I. cap. I.

starres of God, in the mount of the testament will I sit, I will ascend above the height of the Clouds, and be like to the highest? *Esay 14, 13.* The Serpent tolde poore Adam, that hee should neuer dye, *Gen. 3, 4,* and in that manner deale his Prophets at this day, with simple and well meaning soules, which march on with *Absalon*, *2 Reg. 15, 12,* but it is *Corde simplice, et causam penitus ignorantes, with a simple meaning and a single hart,* because they are not made acquainted with the drift of the conspiracie. The baytes which allure vs to this trade, are pleasant I confesse, and so are both the lips of a strumpet, and the wine of Court, *Prou. 23, 33, Quod ingreditur blande, et in nouissimo mordet ut coluber, Which hath a milde taste at the first, but afterward a tange, and byteth like an Adder. Ignorans enim, &c.* But in the meane time, the simple man is ignorant that he is silyly called to the gynne, and that his life was put in hazard, *Prou. 7, 23,* till the very liuer be pierced through with an Arrow. *Dalida* was beautifull, but not fit to be made acquainted with her Husbands riddle, *Iudg. 14, 17.* *Hellen* was a fayre one, but when the matter came to sifting in the Senate-house, the wisest of the company chose rather to dispatch her home, then put their state in hazard. The springs of Bethell were exceeding sweet, but *Dauid* had rather die for thirst, then drinke his peoples blood, *2 Reg. 23, 17,* that is, with the perils of the liues of his subiects, *Venena non dantur nisi melle illita, &c.* Poysons are not giuen without a smacke of honey, and vice could neuer creepe into the minde of man, without a maske of vertue. *Cato* knew the cofenage of these persons to be so notorious, as hee would often seeme to maruaile, how one of them could look vpon another without smiling. Another noteth, that during the long wars betweene *Casar* and *Pompey*, they neuer almost guesse right in any thing. And *Galen* writeth yet more plainly in this matter then the rest, that none of all those Prophets and Astrologers whose skill was commended, & their depth admired in his time at *Rome*, gaue any perfect iudgement eyther touching the disease, the continuance, or cure thereof. Whereas himselfe (depending vpon light of lawfull Arte) eyther swerued not at all, or was induced to his error with great probability. *Quota enim quaque res euenit predicta ab ijs? Aut si euenit, quid afferri potest, cur non casu eueniret?* For how few of those things come to passe (saith *Cicero*) which are foretolde by these? Or if they chance sometimes to hit, what reason can be brought to prooue, that they fall out otherwise then by meeere hap hazard? *Non proderunt nobis nec eruent nos, quia vana sunt,* Therefore neyther shall they profit nor deliuer vs, because they are vaine and idle, *Ier. 17, 19.* The dayly fayles and errors of Astrologers which publish Almanacks among our selues, may shew what truth is in their words, what warrant for presumption, and what assurance of their doctrine. Wherefore, vnlesse we will be wilful, in chusing rather (as *S. Augustine* writes) *Sententiam non corrigere peruersam quam mutare defensam,* Not to correct a peruerse opinion, then to recant it after they haue once defended it. Vnlesse we will be farre more simple, then that poore olde man in *Socrates*, who

who resolved, neuer to bee twice decciued with one tricke; It is not possible that we should open, or lend our eares to the pipe of the charmer, charme he neuer so wisely, as the Prophet David speaketh. Their manner is to present a multitude of glaring colours to the sight of man; but such they are in very deed, as appeare in the Raine-bow, or as the Cities where-with Sathan would haue corrupted Christ, vpon condition that he would adore and honour him, which were not true but counterfet.

Socrat. in hist.

Arist. Met. li. 2

Matth. 4.

At such time as *Britannicus* wayted for the great lot of the *Romane* Empyre, by the comfort and encouragement of a vaine Astrologer, he left both life and all, by the rigour of a bloody tyrant. Saint *Ambrose* telleth of one that prognosticated great store of raine to fall after an exceeding drought; but none was seene, till by the prayers of the Church this fauour was obtaigned. *Seneca* by a very pretty fancy and imagination of his owne, bringeth in *Mercury*, perswading with the Gods, that they would abridge the life of *Claudius*, if not for any other cause, yet euen for very pittie and compassion of the poore Astrologers, who had already beene taken with so many lyes (from yeare to yeare) about this point: as if the destinies were not more fauourable, then their grounds were sure, the credite of Astrologye would decay for euer. These watchers and obseruers of the Planets, gaue out by their Pamphlets in the first beginning and tender spring of faith, that the name of Christ should not bee had in honour at the vttermost aboue two hundred yeares, which falling out by tract of time, to bee a most egregious and famous lye: *Albumazar* (to keepe his fauourites in life) adiourned this destruction of Religion higher by two hundred yeares, supposing that this vndoubtedly should be (as it were) the stint and period of our continuance. But God who promiseth, that *Heauen and Earth shall perish, before any iote of his most holy word*, hath made them both a scorne to godly men, and likewise to their owne Disciples.

Dion. Tacit. in Nierone.

Ambros. in Hexam.

The witty re-prooofe of Seneca giuen to Astrologers.

The cunning of Albumazar in fauour of his fellowes

Abraham the Jew tooke vpon him to assure his brethren of the coming of their fantasticall *Messias*, in the yeare of our Lord, 1464, because it bare a constellation, not vnlike to that wherein *Moses* is affirmed to have bene borne. But note the plague of God, for in that very yeare wherein they looked for a Iubile and generall redemption from their greuous bonds, a restitution of the Temple and the Sacrifice, &c. waxing proud and insolent vpon this brainsicke hope, it fell out so, that diuers Princes detecting their abuses, and vsufferable villanies and blasphemies against the name and death of Christ, by naying Infants to the Crosse for meere despight; first spoyled them of all their wealth, which by encrease of vsury was growne to be exceeding great, after put the principall to death, and exiled all the rest out of their dominions.

Assurance giuen for the coming of the false Messias, &c what successe ensued thereon.

Arnaldus Hispanus doubted, that about the yeare of our Lord, 1375, we should heare newes of Antichrist. And another vpon a coniunction betweene *Iupiter* and *Saturne* in *Scorpio*, about eight yeares agoe, seemed

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Antichrists
exemplified in
persons of this
age,

Julian preuen-
ted of his rash
vow against
the christians.

Meaning him
that lived whe
this Book was
first published

seemed to be very iealous of the like : but thanks be giuen to God, we heare of none as yet, saue those of whom Saint *Iohn* spake, when hee gaue men warning to be carefull of their steps, *Because euen then were many Antichrists*, 1 *Iohn* 2, 18. And S. *Paul* likewise affirmeth the mystery of iniquity to haue wrought in his time, 2 *Thess.* 2, 7. Vppon which place we are to note, that certaine Calculators were not then ashamed to giue out, that the day of the Lord was at hand, &c. Or if wee will exemplifie these Antichrists in persons of this age, I finde not any more like to support their seates, then our Astrologers, who set vp a new plot of Heauen, and a new Schoole of earth, and a new kinde of prouidence. I speak not of the dreames of *Alliacensis*, about the counsell of *Constance*, nor of *Albumazars* endeouour, to finde out a figure answerable to the lawes of *Mahomet*. The children in the streetes begin to deride and scorne these toyes, and therefore it is time for men of deepe wit and grauity to giue them ouer. *Manfredus* a rare Doctor of Astrologye, assured *Ordelaphius* a Prince in *Italy*, that that very yeare wherein hee dyed, if there were any certaine knowledge by his Arte, he should not ende his life, *Ante senectutem decrepitam*, Before extremity of age made him lame and unweldy. Neyther is it to bee marvelled, that he kept no truer audite of another mans estate, when himselfe hauing promised and giuen his word to discouer wonders the next Spring, deceassed in October. A notable example of the iustice of almighty God, and not vnlike to that of *Julian*, who hauing made a solemne vow, at his returne to multiply the tortures of good men, was slaine, it was not knowne by whom, further then that it pleased God to strike him from the seate of iudgement, in the very next encounter with his enemies.

Constantia an honourable Dame of *Rome*, hauing receiued assurance from Astrologers, of a long, a healthfull, and most happy life, fell sicke within fise dayes after this of a burning Feuer; and finding that there was no way but death (which is the way of flesh) shee streigned her Husbands hand, and concluded both her speech and life with these complaining words, *Ecce quam vera sunt Astrologorum vaticinia*, Behold what truth is in the vaine Prognosticates of fond Astrologers. My Lord of *Arundell* that now is, whom I name as well for the depth of his conceite and iudgement in young yeares, as for the zeale, the reuerence and duty which I owe vnto himselfe, was wont at the beginning of the yeare, to note his Almanacke with rules repugnant, and directly contrary to those which were prescribed by the Writer. And yet vpon account of minutes, houres, dayes, and quarters, at the ending of the yeare, for so much as concerned change of weather, my Lords notes were found more often true (although they were set downe by chance) then his that stood vpon the warrant of a learned Counsell.

It was prognosticated to *Crassus*, *Cesar*, & *Pompey*, that they should all three sleepe in their Beds with peace; whereas experience doth show

show, that all of them did perish, *Morte violenta*. On the other side, *Paulus Florentinus* lived till 85. yeares of age, and yet hee would assure his friends in priuate, that hee neuer found one comfort that might promise long life in the figure of his birth, but sudden death, with many tragicall and most lamentable accidents. The great death of Cattle which was so certainly expected by the Calculators, Anno 1558. turned to a wonderfull encrease of all kindes of sustenance. At the same time that the fond *Bohemians* were affraide to be consumed with suddaine fire that should haue come downe from Heauen, as some Preachers gaue warning; they were almost drowned with a second flood, by meane of excessiue showers, spring-tydes, & store of land-waters, that ranne downe with immoderate aboundance, as if GOD had resolved to desery the falshood of their iugling. The drift is like a packe at *Primero*, where the smallest Card being cut awry, or coming betweene by chance, ouerthrowes the fortune of the fraudulent, and conueyes it to their aduersary: according to the sentence of the Prophet, Psal. 7, 16. *Indicit in foueam*, &c. At another time the people were so scarred with an vniuersall feare of waters, scattered abroad by Prophets of this kinde, as a certaine Abbot (seeking to preuent the worst) built himselfe a Tabernacle vpon the toppe of *Harrow of the Hill*: but the conclusion is, that before Summer was halfe spent, all the Dyteches were drawne dry, and the Cattle perished for lacke of water.

An excellent
saying of Paulus
Florentinus

Aen. Sylu. in
hist. Bohem.

Comparison
of a game at
Primero.

I could adioyne the pregnant follies of some other fresh in memory, which would haue put the world in feare of another flood, if the Raine-bow had not serued for a Sacrament of hope; sauing that it is the part of no good nature, eyther to insult on those that are already ouerthrowne with shame, or to aggrauate affliction and misery. The cause hath bene considered and reprobued by the ciuil Magistrate, who cutteth off all causes of offence, and not without great cause; for whosoever sees the strange disorder & disturbance of the simple sort, vpon the spreading and dispersing of like fearefull rumors, which are faced out by learned men, or at the least by such as by the peremptory manner of their writing and discoursing, couet to bee counted and reputed so; must needs confesse with me, that it is high time rather to plucke, them impe the wings of presuming glory. A wise man alwaies shunnes *without doubt the second Navigation*, whē he findeth how vn-lucky prooffe some other of his friends haue made, by sayling in the narrow seas of weighty matters, without eyther any Cart of ordinary knowledge, or compasse of discretion. And therefore though I name not any man, yet I blame and greatly discommend him (whatsoever he be) that caused the first Author of this Paradoxe, to set the lees of error and conceites of ouerweening wit on broach, onely for the refreshing and reuiuing of his owne poore credite, almost ouergrowne with the noysome weeds of flat contempt, the pricking nettles of disgrace, and the piercing thornes of deserued condemnation. A man may

Good natures
insult not on
men ouer-
throwne with
shame, or af-
flicted with
misery.

Wise men shun
second aduen-
tures by haz-
zard & perils
of the first.

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Overfight
may be borne
withall, but
not insolent
presumption.

Vnstable men
haue a proper-
ty to lye, as
presumption
hath no rest.

God hateth al
the kingdome
of contingent
prophecies,

Plut. in Phil.
Cleombrotus
obtained one
faire day in
the yeare to
Prophecie.

may beare with ouer-sight, because (as *Chremes* saith in *Terence*) *Labi est humanum*. But for one friend (in a brauery) sometime to vouch another, without eyther learning, truth, or law, sometime to beare the world in hand, that though themselues diuert their studies, (*Idque pro sua grauitate*) to matters of more weight; yet others shall arise out of their ashes, to maintaine a tale of *Robin-hood* against all the world, as if all knowledge were concealed in one Parish, or rather in one simple cottage; importeth greater wantonnesse then may be well endured, vnder the maske of iudgement and authority. Wherefore leauing them as well to that which hath bene published already in disproofe of their vnseasonable aymes, as to the pennance of their present shame, which were enough to make a wise man to warre with all the Planets & supposed Gods of Heauen; I will only conclude with *Salomon*, that *Stultitia colligata est in Corde pueri, et virga disciplina fugabit illam*, this is but wantonnesse (as *M. Iuell* saide) *Correction will amend it*. Thus God euen our God is wont *Signa diuinorum in fuorem vertere*, &c. To turne the signes and tokens of diuiners into madnesse, *Esay* 44. 25. Neyther is it possible for them to speed better, which eyther take ayme by vnstable men, whose property is to lye, or by presumption which hath no rest, or by the diuell who is the breeder and father of all lyes, or by tokens that are wont to waxe and wane like the Moone, or by the Planets which deriue their name from wandering, and neuer persist almost the space of one minute (as themselues confesse) in one stedfast quality. But whether God restraineth such kindes of knowledge, because (considering our want of temperance) they seeme more like to encounter and molest, then auayle or profite vs; Or whether he repute the same a derogation to the Maiesty and honour of his name, or both (as I am throughly perswaded) it is certaine, that he hateth & detesteth all the kingdome of contingent Prophecies, *Prophetant enim mendacia, et populus meus dilexit talia*, For they prophecie nothing else but lyes (saith he) and with such empty wares my people is delighted, *Esay* 5. 31. They wander in the Mountaines, and skippe like Rowe-Bucks from hill to hill. *Fugerunt conciti, They fled in haste*; but without wheelles, which hang together by the spokes of truth. And as the Prophet saies, *In quibus erat spiritus domini*, In which the spirit of almighty God was present. That *Cleombrotus* who bestowed the most part of his time among the Fayries, in the streightest order, dyet, and deuotion that any man could thinke, obtayned notwithstanding no more grace or fauour for his meede, then once in the yeare, one fayre day to prophecie. *Diodorus Siculus* reports, that inspiration with knowledge of things in future, was so greatly prized and esteemed, euen in Egypt, whence the greatest part of fables sprang; as they would not affoord the same to all their Gods, but to certaine onely. *Alphonsus de Castro* writeth also in our dayes, vpon the plaine confession of some persons put to death in *Spaine*, that the diuell sealeth not all those which giue vp their names and forsake their faith; but a very few, and those onely that are sealed

sealed, haue both the gift of working mischiefe, and of affoording prophesies.

When *Julian* the great Apostata was dead, his Garrison (which were most blinde and ignorant in such things as these) exclaimed openly, *Apollinem falsa vaticinatum esse, That Apollos prophesies were lies*; and yet we are so simple for the most part, as wee take no warning by one stroke how to preuent another. The *Germans* at the length became so weary of their Prophetesse *Velleda*, whose glozing manner was to bleare their eyes with toyes in stead of Oracles, as they resolved altogether vpon this certaine ground; *Honestius Romanorum principes, quam Germanorum faeminas tolerari, That the yoke of Romain Princes might be endured and abiden with more credite, then the women of the Germanes.*

Theod.lib.3.
cap.20.

Tacit.hist.
lib.3.

For though the diuell sometimes vttered a truth, in that manner which I signified before; yet he would bee euer sure to send a lye withall for his owne aduantage. As for example, to that intelligence which hee gaue to *Adam*, of the ende of eating the forbidden fruite, namely, that he should discern good and bad, he added that he should not dye. In like manner, they that dwelt about the Monuments, agnised Christ to be the sonne of the liuing God; but with this abatement of a false alay, that he came to molest and trouble them before his time, *Math. 8, 29*, whereas indeed he came in *Plenitudine temporis*, In the fulnesse of that time which his Father had appointed. It was no lye, that God by mercy had so strongly garded and defended *Iob*,

The diuell neuer vttered a truth, but he sent a lye withall for his owne aduantage.

chap. 1, 5, *As none could eyther hurt him or his goods*: but that the same *Iob* would blaspheme as soone as the finger of almighty God had touched him, was a lye for the whetstone, as the sequell prooued it. These warnings may suffice to keepe our soules out of the Lyons paw and the Fowlers Net. For as the Preacher writes, *Quasi qui apprehendit umbram et sequitur ventum, sic qui sequitur visa mendacia*, whosoener giues himselfe to follow glozing visions, is like to him that eyther followes winde, or takes hold of a shaddow, *Eccl. 34, 2*. Whereupon *S. Paul* supposeth those to be most happy, *Whom neither life, nor Angell, nor principalities, nor powers, nor things past, nor things present, nor height, nor depth, nor any other creature is able to separate from the loue of God which is in Christ Iesus, Rom. 8, 12.* The diuell hath attempted sundry meanes to disturbe that golden peace which Angels wished vnto men, to breed a debate betweene the children of one wombe, that is, the members of one Church, and the subiects of one gouernment: but yet hath hee not bestirred himselfe more gallantly in any one respect, then by raising vp certaine busie-bodies in the Common-wealth, who with li-

The diuels loud lye concerning Iobs cursing of God.

med papers, painted bookes, and figures of wilde beasts & birds, carry me from present duties into future hopes, & not much vnlike the foolish Cur in *Esop*, which swam in the water, let fall the meat which was already in their mouthes, to snatch at shadowes in the Moone-shine.

Busie-bodies rayfed in the Common-wealth by the diuels means.

How many treasons haue beene set on broach? How many wicked practises attempted by encouragement of such fond toies? I wold

Chap. 23. Of cunning Sleights and Stratagems.

to God the smart at home, and manifold mis-fortunes round about, had not too fully warned nor enstructed vs. These are *Volumina volantia*, The flying volumes, whose length are twenty cubites, and whose breadth are ten cubites, and they carry the curse that goes ouer all the earth, &c. Zac. 5, 1. They are the Apples that made *Adam* taste of woe, Gen. 3, 6, and the dropping honny-combe that brought poore *Jonathan* into his fathers indignation, 1 Reg. 14, 27. But because I haue reserued a fit place wherein to publish diuers great and dangerous mishaps, which haue budded in all ages out of this vngodly roote, it shall not be amisse to discouer by the way, how many cunning sleights and stratagems our dizzy Prophets (which are neuer voyd of a painted Pamphlet in their bosome) flourish and conceale their dry conceites, to make men swallow them with more eager appetite.

CHAP. XXIII.

How many cunning sleights and stratagems haue bene deuised by these Prophets, to deceiue men by their frivolous conceites.

Deuices of Images in picture, sculpture or otherwise.



Pamphlets prognosticating famine, to be causes of the same, and how.

First therefore it behooueth vs to marke, that the first Author and deuiser of these Images, eyther in picture, sculpture, or such other meanes, were men of sharpe & pregnant wit, who hauing pryed and looked with their *Linxis* eyes, into the moodes and humors of the Princes vnder whom they liue; deliuer aymes according to that light: and whē they finde him well affected to this Noble house or that, they set it with degrees, according to the compasse of the men, where (iealous or mistrustfull) they present a Scaffold with one beast or other that belongeth to that house, ready to lose his head, as it fitteth their conceite. And oftentimes when they can gather nothing by the Prince himself, they scanne the circumstances of the person, and his house, & by guessing a farre off, imagine what successe is most likely to betide him in his dealings. Whereupon as it chanced oftentimes that Pamphlets which prognosticated famine, haue beene causes of the same, not by the malice of the Planets which are toyes, but by the greedinesse of Husbandmen, who being put in feare of such a storme, partly by forestalment, and as often by the secret hoarding vp of graine, enhance the prices in respect of scarcety: so diuers Noble Gentleman, which neuer once conceiued euill of their Prince within their hearts, for feare least the Birds of Heauen should descry their secret thoughts, being put in deadly feare (of their owne decay) byfooles, and affrighted by these Images, disguised with a rusty flourish of antiquity to deceiue the more, haue entred into great matters & vndutifull attempts, to the ruine both of their liues and honours, though the ground of all were rather to prouide for their owne security, then any meaning to forsake the bond of allegiance, or to offend their Soueraigne. For as
it

it is set downe by *Plato*, that the beginnings of all counsels are in our will, but the performance in the destinies: so may wee make the first choyse of the pitch, which we meane to flye, but after wee begin to mount and soare aboue the common sight, *Nullum medium inter summa & precipitia*, There is no meane nor middle course, betweene the breaking of our neckes, and the sufficing of our humors, the seede is in election by grace, the successe by prouidence.

The begining of all counsels are in our wil, but the performance in the destinies.

A second tricke of their cunning.

A Nother pretty knacke these cogging Prophets haue, to marke what Noble Families are eyther tyed by consanguinity, allied by matches, or vnited in good will together. If the league be found and durable, or at the least (in reason) like to be the Beasts which are most commonly giuen by them for Crests in Armory, and best knowne to the world; they shall be made to court and to imbrace, and like *Hippocrates* his twins, to weepe and laugh, to be sicke and whole at once; otherwise they fight and scratch, they whet their tuskes and beate their tayles, they take diuers wayes, which alwayes giue best aduantage to the counterfet. So that euen as the good man of the Inne at *Chalcedon* confessed to his guests, that all the dishes of their banquet consisted of grosse porke, although the florishes of Cookery and diuersity of sauce might happen to beguile their taste; wee may conclude as well, that the ground of all their toyes is craft, disguised sundry wayes, according to the skill of those that haue the dith in hand. And though the sauce do sometimes poyson that which was not sweete before, yet when the world is credulous, it may passe for restorative. If this be not to match clay with Steele, *Dan. 2. 41. Fonere escas, & unium miscere*, To set downe the bayte, and brew the wine, *Dan. 14. 13. To mingle (as Pilate did) blood with the sacrifice, Luke 13. 1. To dissolue the wrath of God into the liquor of the Grape, Apo. 14. 10. To deceiue in muske, to rinse the cup of all abomination, Esay 31. 10. Loqui placentia, To speake things to please, Prophetare mendacia, quia populus dilexit talia. To prophesie lyes, because the people is delighted with such things, Jer. 5. 3, and to sowe pillowes and cushions, vnder the heads and elbowes of all sorts and ages, Ezec. 13. 18. *Ad decipiendas animas*; I am farre from the true sence and meaning of the Scriptures.*

Noble Families tyed by consanguinity, or otherwise allied in match or friendship.

Poyson may passe for restorative, when the world is credulous.

3. The ende and drift of their Propheisie.

A Gaine, who soeuer noteth the right drift and scope of these glaring prophesies, with a single eye, shall finde their greatest Ordinance to bee bent against persons of the greatest state, not for that in truth they finde more cause to shake them then the rest: but first because the thunderbolts of Fortune soonest strike and blaste the Cedar Trees,

Against persons of the greatest state, are their denices most bent,

Chap. 23. Of cunning Sleights and Stratagems.

according to that sentence of *Lactantius*; *Plus habent ad ruinam ponderis que sunt altiora*. And then a multitude of meaner persons dependeth altogether vpon the fortune of the best, which beeing puffed vp with hope, or beaten downe by feare, will alwayes bee most prone and ready, eyther to aduance or to preuent that hap, which standeth them in hand to looke vnto, eyther for aduantage or security. The diuell maketh more account of a Dolphins tayle, then a Mackrels head, of the soule of one King, then of a thousand pesants: because according to the common prouerbe, all the world applyes it selfe to the Princes humor. And as we reade in *Cicero*, their faults are not so grieuous in themselues, as *Quod vitia infundant in ciuitatem*; Because they powre out vices into the bosome of the Common-wealth by their example. And therefore *Potentes potenter tormenta patienter*, Mighty persons shall be mightily tormented. But to proceede, the Noblemen light oftest into the Nets of their imagination, because when simple persons passe away like a cloud of smoake, and leaue no more impression, eyther of the time, the place, or manner of their dwelling vpon earth, then an arrow of his passing in the ayre: the others are cast open to ten thousand accidents, and were neuer yet so fortunate in this vncertaine life, but either wisdom gaue them cause to feare, or inconstancy to stagger. And therefore it was sound aduice which an Astrologer gaue to *Seianus* in the time of *Tiberius* at Rome, not by his Arte, but by his wit, not by the figure of an Ephemerides, but by the warrant of a long experience, *To provide as well for a stable ground, whereupon to rest with surety, as for a Ladder to climbe vp with opinion*. *Immodica enim principum studia nunquam fore diuturna*; Because the fauours of great Princes (which exceede all bondes of moderation) were neuer durable. The Sunne arriues no sooner to his height, but he declines againe. The waters ebbe when the flood is past: the Angels which appeared vnto *Iacob*, Gen. 28, 12, were eyther ascendants or descendants, there was no standing vpon any certaine step. Autumne commeth in the necke of harvest: and as *Electra* saide in *Euripides*, μεταβολή τῶν γλυκῶν, The change of all things is sweete and pleasant. The moodes and humours of both parties may change: for eyther the subiect may waxe weary of contenting in that kinde or measure whereupon his credite grew; or the Prince of that humor which was the cause of liking. Beside, *Hugo de S. vict.* is of the minde, that there must needes be lesse error and offence in deeming that the fauourites of Court shall slide, whose Goddesse eyther whirleth in a Wheele, or standeth on a rowling Stone; then in prescribing of assurance in these brittle ioyes, whose ende is vanity.

All the world
applyes it selfe
to the Princes
humour.

A ground of
assurance is
better to rest
on, then a lad-
der whereby
to climbe in
opinion.

The change of
all things is
sweet & plea-
sant.

4. The practise of discourfing Sycophants.

Moreouer, it hath beene an ancient practise of discourfing Sycophants, sometime by figures, sometime by pedigrees, sometime by

by popular reports and rumors, to bring that person whom they most detest and feare, into so deepe mistrust and iealousie of those that beare rule, as none but he must bee regarded, watched, and obserued by the spies of State, while they bring things to passe, according to the compasse of their owne intent, and couer drifts of treason with a maske of hypocrisie. Thus did that wily Fox *Seianus*, by the practise and assistance of Astrologers, conuey a certaine deadly feare into the head of *Tyberius*, that *Germanicus* aspired to the state by right or wrōg; whereas (in the meane time) he wrought only for himselfe: *Existimans se cum iuuenem sustulisset facile in manu serim habiturum*. Supposing that it would be easie to get the olde man within his pawes, if in the meane time he could deuise by cunning plots, to rid his hands of the younge. *Ladistans* the King of *Bohemeland* and *Hungary*, was daily made affraid with the greatnesse of the Count of *Cilicia* by pasquilles, pictures, and a world of slye deuices; while another sought to transport the Gouernment both from the King and his posterity.

Dion in Tyb.

Aeneas Syl-
uist. Bohem.

In like manner *Richard* Duke of *Glocester* finding that so long as his Brother *George* of *Clarence* stood betweene him and the goale, hee could not get the prize, which he had deuoured in his greedy thoughts; caused a certaine Prophecie to be suggested to the King his elder Brother, that G. should one day weare the Crowne, not doubting but the King would rather looke to *Glocester*, then *George*, aswell in respect of the said Dukes former trespassse and alliance with the house of *Warwicke* (which he feared most) as because the manner of these Prophecies hath beene rather to regard the proper name then the dignity. I speake not this to quicken or reuiue the memory of King *Richards* heinous fault, which in respect of all the bountifull and princely benefits bestowed vpon the Family from whence I come, I could rather wish to be drowned in the blacke deepes, and folded vp in the darke clouds of obliuion for euer. But to preuent the poyson of their drift, which with like intent and opportunity may broach the like attempt heereafter, seeking to induce their Princes eie with the shine of a silly glasse-worme (which seemes and is not) to make slight account of a wily serpent, lurking vnder Laurell leaues; which is indeed and seemes not. I could alledge one notable example of a coniurer, if that be true which is reported in the Memories of *France*, who representing to a Lady of great calling all those persons (as it were in a dumbe shew) which should possesse the Crowne in this our age, caused the King of *Nauarre*, or rather a wicked spirit in his stead, to appeare in the fift place; to none other ende (as I beleue) then she might attempt the ridding him out of the way, by greater store of indirect deuices, whom the destinies reserued to so great an honour. By these plots many worthy persons haue beene made away, and more may bee, if God who onely guideth Princes hearts, encline them not to scorne pictures for their vanity, and to reward men for their vertue.

Richard Duke
of Gloster his
abusing the
King by a pre-
tended Pro-
phetic.

A silly glasse-
worme some-
time is more
feared, then
the wily Ser-
pent lurking
vnder Laurell
leaues.

Chap. 23. Of cunning Sleights and Stratagems.

5. Of shaddowes drawne answerable to their humors that are in Authority.

Prophecies filled with variety of alluring & enticing baits, to feede fond hopes.

Furthermore, they draw the shaddowes (for the most part) according to the moodes of those that are in cheefe authority. If the Prince be Martiall, they set him out with feathers, and most fresh and gallant colours for the nonce: but withall, so false and changeable in some point or other, as whatsoeuer happen afterward, may seeme to those that scan the mystery, to haue beene prefigured. Sometimes he kills three Kings, before he warre with one: He beares a bloody sword in field, that neuer drew his owne out of the Scabbard, and giues a wound, before hee finde an enemy. Another while hee sitteth in a Chayre of State, to receiue homage, with like complements of honour. If the Princes waxe effeminate, and abandon all their study to delights, streight-ways the Campe remoues from *Saguntum* to *Capua*, great fauors are pretended by the grace of *Venus*. The Riuer flow with Milke and Hony, sports abound, misfortunes sleepe, and at euery corner of the Booke, there blowes a *Zephirus*. To conclude, the Prophecies are freighted with so great variety of luring and enticing baytes, as neyther they that wish, want wherewithall to feed their hope; nor others that enioy, to content their humor.

Honor & aduancement promised to all that sacrifice to the rising Sunne.

Of difference in succession in party, humor or religio.

Beside, they promise honour and aduancement vnto all that haue sacrificed to the rising Sunne; and yet this Charter fayleth oftentimes: for many Princes haue made lesse account of those in shining dayes, which rather vpon eagernesse of honour, then good will to themselues, haue bin most diligent to please them. But looke by how much Princes are more willing to deale wel with those that haue aduentured both life & labour in a troubled streame; the more easily their fortune may be figured in colours, that shall be raysed or aduanced by the meane of alteration. I doubt not but there were enow, that at the first beginning of *Q. Maries* Reign, could haue freighted books with Prophecies of Bishops comming out of durance, of Noblemen restored to their blood, of diuers put to death for execrable treason; with a number of such accidents, as are most suteable with time, and correspondent to the Princes humor, when either the tytle & remainder of the Crowne is certaine, or the persons that succede in honor, differ from the rest that went before, in party, humor, or religion. I will not say as *Tully* doth of sooth-sayers, that hee were vnfortunate that could not hit vpon a truth sometime, concerning fauours that should be bestowed; but I would beg him for a naturall, that could not euer ayme with probability. The knowledge & experience which the wiser sort hath had of counsailes, forces, persons, times, and practises, may minister more certaine gesses (in this case) then all the Starres or Planets in the Firmament. For euē as among gamesters at *Primero*, some conuey with cunning vnder boord, some marke Cardes, and some the

the dealing of the Cardes; some set their rest vpon the pack, but none can tell who shall obtaine the rest, when all the packes are shuffled and scattered by fortune heere and there. So likewise at the game of striding for a Crowne, howsoeuer men may flatter or abuse themselves with wanto hopes, yet they that dare oppose their forces against right, for furthering or helping forward of their owne commodity; are like to goe not one iote lesse then their heads, before the title be determined. The famous, or rather most infamous treasons of *Iacke Cade of Kent*, and diuers others, which haue answered the fine of their vndutifull attempts, may show what benefit is to bee reaped by conspi-
Striving for a crowne compared to a game at the Primero.

CHAP. XXIII.

Another case inferred, shewing wherein painted Prophesies may proue to fall out true.



Will put another case, wherein the painted prophecies may fall out be true: as namely, when a man describeth the misfortunes of some persons, in a Table with his pensil, where with himselfe was made acquainted long before, by fauour of the Magistrate. For who can deny but *Jonathan* vnderstanding by his father, in how brutish manner *David* should haue bin stabbed in his Cabinet; might haue set foorth
Description of the misfortune of some former familiar persons.

all the matter in a figure to his friend, pretending to haue had aduertisement by no kinde of other meane, then tradition from his Elders? Againe, the persons which were priuy to the murder of King *Edward* the second, *Richard* the second, *Edward* the fift, with his brother the Duke of *Yorke*, *Galeazzo* the Duke of *Millaine*, *Ladislaus* the King of *Bohemeland*, of the Duke of *Guize*, the Earles of *Murrey*, *Lerox*, and a number more, to the *S. Bartholmew*, the late attempt against *Antwerp*, the rising in the North, &c. might haue set foorth all these tragedies in manner of Prophecie, before they came to be put in execution. Men may guesse, but God doth onely know; we may discourse and reason, but he will resolue; we may furnish and prepare both Horse & Chariots, but when it commeth to the dead list, it is hee alone that will bestow the victory. Wherefore *Corn. Tacitus* had great reason (in my conceite) to smile at their aspyring hopes and wicked practises, who spending the labour of their whole life in seeking to dwell next to the rising Sunne, and to be great with persons that are in want to credite things, they neyther can tell how nor when; are eyther wasted with vnumeasurable toyle before they can attaine to that they seeke, or endangered by ielousie, or at the length deceiu'd by the providence of God, who sometime calleth men to Crownes, that are both furthest from the wish of friends, and from the feare of enemies.
Of persons made priuy to the bloody murders of Kings and Princes.
Some are wasted with immeasurable toyle, before they attaine to what they seeke.

But

Chap. 24. How painted Prophecies may prooue true.

Diuines that
seeke, to keep
their credite
in both times
of Religion.

The ciuill
wars between
the houses of
Yorke and
Lancaster.

It is not to
grope for an
Eele in a ves-
sell full of
Snakes.

But to proceede with our disguising Prophets. I obserue beside, that they are as *Aod* was *Ambidextri*, Iudg. 3, 15, and can vse the left hand with no lesse facility then the right. They can both freeze and coole, like to Satyres with one breath; they hold land both of *Ierusalem* and *Iericho*; they carry in their bosomes treatises of diuers kindes, and vouch them as their auditors are eyther ill or well affected to the matter. Not vnlike to some Diuines of mine acquaintance, who meaning to keepe credite in both times, are neuer without one booke of notes for the defence of *Rome*, another for the maintenance of Protestants: but as their lucke was, to be liked of by neither side: so fareth it with all the Prophets that are rooted in like moodes of dissimulation, and care not what become of truth, so mens humors may be satisfied. During the ciuill warres betweene *Cesar* and *Pompey*, neyther party wanted Prophets, which both gaue them courage to proceede, and hope to preuaile. When the ciuill warre was hottest betweene *Yorke* and *Lancaster*, the bookes of Beasts and Babyes were exceeding ryse, and currant in euery quarter and corner of the Realme, eyther side applying & interpreting as they were affected to the tytle. Whofocuer were a loser by this match, I am sure the diuell, whose guise it hath bin to raise bubbles in a silent streame, deuoured (by this meane) a world of harmelesse innocents.

I could alledge examples of some Kings, who waxing iealous of the greatnesse of their subiects, and taking found aduantage by that humor, haue caused them to be egged forward by such toyes as these, to such traiterous attempts as might endanger both their liues & their houses; by discouery whereof, themselues haue reaped no lesse benefit then satisfaction. If the party had eyther so much wit or grace as to descry the drift before it tooke effect, or came to light by other meanes for his owne security; yet the broker had his pardon in his sleeue, if not, the life of him that played the cheefest part vppon the stage, was engaged. This one respect, although there were no more, might suffice to make men beware of groping for an Eele in a vessell full of Snakes. For as *S. Ierome* warneth vs, *Inter serpentes & scorpiones, nemo securus ingreditur*, Among serpents and scorpions no man can prescribe of walking with security.

Moreouer, this point is to be obserued, for the better finding of the guile, that albeit Princes daily create Earles and Barons, either for their pleasure, which in this case is a law, or vpon iust desert, which hath an honest ground; And though the Heraulds be farre more liberall in these dayes, about giuing Armes (which is a branch of Soueraigne prerogatiue) then eyther standeth with the reputation of inueterate Nobility, or with the credit of that office; yet shal you neuer finde the Crests and Badges of these vpstarts, emblasoned in painted Bookes, not because those persons neuer do good seruice, nor deale not oftentimes in matters of more weight and moment, then the formost in that honourable rancke; but because those things are meere future, and

(in very deed) beyond the compasse of their knowledge. This causeth them to ring out the bell of honourable Antiquity, with the deepest sound, because it sildome wants a clapper of good courage, to performe as much as they prefigured. They runne vpon that string which maketh sweetest musicke in the vulgar eares. They set their marke vpon the Beasts and Birds of greatest honour and renowne, as Lyons, Horsses, Dragons, Antelopes, Vnicornes, Eagles, Faulcons, &c. To conclude, they iudge and not without cause, that a Greyhounds whelp will sooner pinch then a Mastiue. It is a world to note, that among so many friuolous coniectures, as haue beene *Partim falsa, partim casu vera, Partly false, and partly true*, though not so much by reason as by chance, we shold not be perswaded to beware of emptinesse, which offends the stomacke, and of winde which annoyes the sences. But Sathan and his Ministers are neuer voyde of subtle and flye shifts, vnder whose veyles they may both couer and conuey their mischiese. If matters fall not out according to their warrant, they will striue and endeuer to perswade vs with a multitude of arguments, which (as I haue saide before) are all of Porke, that eyther our owne pollicy preuented the mishap, or the prayers of good men. As *Ezechias* and *Jonas* turned the weapons edge both from themselues and the Citty, when the stroke was almost in their neckes. Or that themselves by laboring and digging at a fixed Starre, as if it were a Galley-man, or a labourer at the Mettals, haue found a vaine or myne of grace. Or that our enemies had somewhat in their constellation, to withstand our opportunity to do them hurt. Or if all this will not serue the turn, then comes another dusty Volume out of an olde bench-hole, which was foysted in (of purpose) to prognosticate more golden dayes and happy fauours, then disgraces were portended by the former. The beasts which (but a while before) were driuen out of the field, retorne with pride, distressing those that gaue the first checke of offence, and (in a trice) dishonorable losse is changed and transformed to renowned victory. Thus finde they still one contradictory to oppose against another, a *Rowland* for an *Oliuer*, and a way to scape from a Sericant, which shifts would helpe them very little; if men by nature were not prone and ready to make vp the gaps and breaches of their Arte, with the rubbish of vnfound interpretation; reporting (as *Chrysostome* saith) *Wherein they sped by chance, and omitting wherein they glose and erre of ordinary.*

A greyhounds
whelp will
sooner pinch
then a Mastiue

The allegati-
ons of these
counterfet
Prophets.

In 1 Tim. 2.
8. hom.

Chap. 25. Of iniury offered to Antiquity.

CHAP. XXV.

Of moderne deceits, to beget the colour and grace of venerable Antiquity.



Slubbing of
set purpose, to
win the more
credit.

Some may perhaps mislike, that I speake of these Bookes, as if they were meerly moderne. Surely, for the most part so they are, as may be gathered, either by the colours or the garments, or the slubbing of set purpose, to bestow some greater grace and colour of Antiquity. But, as *Themistocles* was discovered to be no right *Athenian*, euen by a simple woman of the City, for too curious affecting the proper accent, and phrase of *Athens*; so cannot the gray-beard of honour, which these painted Princes take, keepe their flye cheekes from blushing, and discovering themselues to be false and counterfeite. If any be more ancient, as I confesse that some there are; yet are they like a nose of waxe, that is to be wrested as we list, to the countenancing of most ridiculous, and vaine imaginations.

The craft of
bad Painters,
to beguile the
ouer-credulous
people.

Aristotle telleth in his *Rhetorickes*, that the manner of bad Painters is, to write the name of that which they set forth (because the people may not erre in deeming of a subiect) without either shape, or almost shadow, of the things which it ought to resemble by the lines of imitation. But our Painters dealing worse with vs, so as they may both match and ouer-match those old ones, in ignorance of representing lively shewes of future times; so leaue they not one marke or title to expresse either what the persons are, or when the times shal fall, but make profite of our easinesse to be misled, and peeuishly in stedde of shining Lampes, which should giue light to doubtfull steppes; they send vs leaden rules of *Lesbos*, to be writhed (by abuse or malice) to the fitting of all fancies. Thus with a side winde, they sayle sundrie wayes, and like skilfull Barge-men, bend their forces one way, when they looke another, but *Dominus de cælis irredebit eos*.

Of abuses committed by their Bookes.

Their ayme at
many branches
of an honourable
house.

WE may not omit another weather-beaten shift of theirs, to set downe many beasts of one kind or colour in their bookes, in sted of many branches of an honourable house: onely to this end, that if all sped well, their booke may win more credit in the world. If but one alone (as more are like) where all are Noble by descent, and worthy for the qualities of bringing vp, according to their birth; the rest shall be reputed as assistants to the cheefe, though they cannot be partakers of the fortune. If some prooue well, and some otherwise, the good prooue of the fortunate shall answer for the blemish of the miserable, and the Prophet will alledge (in his owne excuse) that not

igno-

ignorance, but reuerence to the body of that house, made him shuffle good and bad together; and (as they terme it) to couer woundes of shame, with a veile of silence.

The shadowes are so darke and sullen, that as *Tully* writes, *Interpres* De diuin. lib. 2 *eget interprete, One interpreter had neede of another to explaine his meaning.* And yet, they that set forth a world of Antickes, and (at hap hazard) cannot choose but light vpon the truth in one point or other; *Multa enim ausis fortuna aliqua in parte ad erit.* For, as *Piso* saide in *Tacitus*, *Fortune assisteth those in some one gallant enterprize or other, that are venturous in many.* As if a man fishing for Herings during all his life, should once light vpon a Conger. We might allow these glosses, if they serued onely to whet our spirits, or to set an edge vpon our wits. But since it is more easie, to picke a plot of policy out of *Ariosto* or *Amadis de Gaul*, then light out of their learning: wee must confesse our sharpnesse to be much abated, rather then amended; that we are deceiued, not instructed by their dreames. And that which shews the diuels cunning most of all, is, that he seldome deales vvith matters of lesse weight then life, to this end onely, that with one sharpe snatch, he may deuoure both soule and body.

Fortune assisteth in some one woorthy attempt, that is venturous in many.

Of Princes affection to their Pamphlets.

THESE pamphlets, either take their pleasure of the Prince that is, or that shall be, making both to liue or dye, to prosper or decay, as best contenteth those with whom they deale, so great is their boldnesse, and so strong their illusion. Besides, it is worthy noting, that the prophesies are not set downe in text, like those of holy Writ, but in painting, a fit couer for for such a cup. For though the Noblemen themselues, which giue the beasts in badge, aspire not to that height of Fortune, which is promised in guilt and limmed leaues; yet will it iustifie their doctrine gaily well; if any other, that is hardy with the Lyon, couragious with the Courser, cruell with the Tiger, crafty with the Foxe, patient with the Tortoyse, or slye with the Serpent, bright and voide of any vapour with the Starre, gracious to all men with the Sun, or restorative against the poyson of ill maners with the Vnicorne; atcheeue the dignity, which seemed (at the first) to be linked vnto certaine houses and discents. So that not persons but qualities, either good or bad, may iustifie the booke, when the crest giues it ouer. Or though the worst should chance, one dash or slubber with a pensill, may deface or amend what is not suteable. For Painters and Poets, haue a warrant dormant, to chop and change, to glose & faine, to flourish and aduenture vpon any thing.

The boldnesse and strength of their illusions.

Not persons but qualities may serue to iustifie their Bookes.

Chap. 25. Of iniury offered to Antiquity.

Of their limiting of times.

Their cunning
feare to be ta-
lke tardy with
a lye.

No mā is har-
med by dayes
adiourning in
matters of ne-
cessity.

Supposing or
feigning an
Author of a
falsereport.

Merlins pro-
phesies in ma-
ny Libraries in
England, and
held in great
esteem.

CHrysostome noteth further, that you shall seldome see them limite any certaine time neere hand, when things shall come to passe, for feare of being ouer-taken in a lye; But they will euer be, *Nuntij de terra longinqua, Messengers from a forraine Land, Iohn 4. 44.* I know not for what causes, vnlesse as Dion notes, *Maiores plerumq; creduntur de absentibus, Greatest matters are beleued of men that are absent.* And as our Sauour himselfe obserued in the Gospell, *Propheta in sua patria honorem non habet, A Prophet hath no credite in his owne Country, Mat. 24. 49.* Or else, because they cannot be controlled in their ayme, or in imitation of the cruell Steward, who made hauocke when the time was not resolued when his Master would return. Or because it is most true, that no man taketh harme by adiournment of dayes, in a point of vncertainty. For thus, a man to saue his life from the gallows, vnder-tooke to teach an Asse to speake within fyeue yeare; hoping, that either the simple Asse would dye with stripes, for euer il conning of his lesson in so long a time, in which case no fault could be imputed vnto the teacher; or if himselfe should dye, the bond were answered. *Quoties enim per me non steterit quo minus impleatur, Conditio habetur pro impleta: for so often as the fault is not in me (say the Doctors in the Ciuill Law) the condition is holden, as if it were accomplished.*

It is another sleight of theirs to father lyes vpon Antiquitie, *Et ut mos est vulgi, falsis Authorem subdere.* And, as the maner of the common people is (saith Tacitus) to suppose or faine an Author of a false report, with referring vs to such a Library, such a Religious house, such a Monument, &c. wherein the booke is sayde to haue bene referued (as a iewell of great price and value) many yeares together, hauing at the first beene limmed, and set forth by men of deepe learning and exceeding holinesse. Thus were the bookes of Sibilla, stored vp in the Capitole of Rome: the discoueries of Abdelmon, in the Temple of the Moores: Iupiters Oracles were preserued in a vault at Memphis. But since, the very Monestaries themselves wherein these lights were kept (like Vestaes lampes) were swept away with a sudden storme, without fore-warning (by the same) what should betyde. And Merlins prophesies were chayned to the Deskes of many Libraries in England, with great reuerence and estimation. What folly were it to esteeme the Drugs, which comming out of dusty Shops, were neuer able to do good to the first Author and deuiser of the receipt? Or to commit our selues, eyther to the warning or protection of those friuolous conceites which haue brought diuers to their ende, but none to recouerie? Miltiades a learned Bishop, was wont to presse and vrge the Paynims with this argument, against their fayned Oracles, *That if they were not able to fore-tell the time of their owne decay, much lesse to redeeme another from the like.* According to the reason, *A minore,* which

which our Sauour maketh in the Gospell against the Scribes and Pharises: *If the light which is in you (saith he) be darknesse, Ipsa tenebrae quanta erunt, How great shall the darknesse it selfe be?*

Of their cunning in choise of their Customers.

THE Merchants that are wont to vent these rotten wares, vse yet a sleight of skill (more artificiall then any one of all these) in making dainy choise of their Customers with whom they deale. For either they deliuer out their Prophecies in grosse, *Populo credenti mendacijs*, To a people which beleeueth lies: *Ezek. 13. 18.* Or they seeke to entice (as Saint Peter sayes) *Animas instabiles, Vnstable soules: 2 Pet. 2. 14.* such as boyes and girles, whose tender shels (for want of seasoning with conuenient experience) are more apt to receiue any light impression of error. Or to simple men that are credulous; or to aged persons that are superstitious; or to Malcontents, that nibble at the smallest flie that appeareth. *In aquarum diuisionibus*, or to women, which are no lesse ready to be deciued, then to seduce and deceiue others. *2 Tim. 3. 6. 7.* 8. They enter into priuate houses craftily, and leade seely women captiue, that are laden with sins, and led with diuers desires, alwayes learning, and neuer attaining to the truth. But as *Iannes* and *Mambres* resisted *Moses*, so these also resist the right, men corrupt in mind, and (concerning the Faith) reprobate. The wily Serpent began first with *Eue*; *Gen. 3. 1.* hee proceeded with *Mary* the Sister of *Moses*; *Num. 12. 1.* persisted with the wife of *Iob*: *Iob 2. 9.* and after the planting of the Gospell, stirred vp those zealous women (though not according to knowledge) which set snares and traps for *Paul* and *Barnabas*. *Acts 13. 51.* *Montanus* wrought by *Maximilla*; the French-men by their *Pucelle de dieu*: our English Annabaptists by their Holy Maide of *Kent*, and as it is well gathered vpon *Esay*, the Diuell is euer wont to conuey the leaden bullet of abuse into the iawes of ignorance. For what can be so farre from sence, but the common people will both beleue it in a feare, and after shrink in a mutiny.

What Merchants vent these rotten wares of theirs, and to whom.

Simple women, alwayes learning, but neuer attaining to the truth.

Common people are easily seduced.

At such time as *Sabbatius* the Priest presumed to keepe Easter, according to the *Iewish* rites, no man could dissuade the multitude from beleeuing stedfastly, that their old Bishop *Sisinnius* was entered into the Church with a band of armed men, to slaughter them by fury of the sword; although the very guilt and terrour of their owne perplexed minds, were the greatest enemy that could be perceiued at that instant. Againe, at the Funerall of *Thomas* Duke of *Norfolke*, my great Grandfather, so violent a feare surprised all the multitude, being very diligent and attentue to the Sermon, in the Church of *Thetford*; as all ran out with haste, leauing the Preacher alone in the Pulpit. The like fell out in *Saint Maries* Church at *Oxford*, in the time of King *Henry* the eight: And againe, at the death of the late Duke of *Sommerset*. They are caused sometime to beleue, that the Starres will fall; that doomes-day is

Examples of sudden affrights and feares in the people.

at

Chap. 26. Examination of their Bookes.

Men of courage, or sober skill, are neuer shaken with any of these illusions.

at hand, that the World shall be consumed such a time with fier; and of late, that they should be drowned almost with a second flood. And therefore, much more easily they will be moued to beleue, that these fained Prophets deale vpon a certaine ground, howsoeuer they bee found sometime to swerue in their opinion. *Plutarch* finding a fit opportunity to treat of these things, vpon the vision or apparition which affrighted *Brutus* before his death, reporteth the sound opinions of certaine learned men to haue beene, that no such phantasies durst euer presume to present themselues, to men that either were of courage, or of sober skill, to sift and trie the trueth, by circumstances rightly scanned: but vnto women, children, to persons that are sicke or mad, which being either timorous by sexe, infirme by age, or distempered by disease, or lunacy, are fittest to haue dealing in these matters.

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CHAP. XXVI.

A further examination of their Bookes, concerning things future, or accidents already past.

Strong hope expecteth the prooue of things that are to ensue,



Cicero de diuin. lib. 2.

Answers when euent succeed not to expectation,

Good spirits are silent when illusions are in request.
Cent. Iul.

Et vs further note, whether the Bookes begin with matters meere future and to come, or rather with notorious euent and accidents already past, which might induce men with a stronger hope, to looke for prooue of that which is to follow. Thus *Potticaries* dresse the cup with sugar, to make vs drinke vp all; and the *Diuell* vaunteth of his acts in former times, when hee seeketh to deceiue vs in the present with his Sophistry. *Chrysippus* kept a register of all *Apollos* lies, and *Iulian* was abused by the Coniurers and Prophets, with a note of miracles which were neuer put in execution. If the Prophets keepe not touch by a certaine day, they deuise a stop or let forthwith, coyning the same in the forge of a pregnant wit. If the like euent in all degrees to that fall out, by a diuers meane and before the time, which was prefigured by them: they tell vs that it skilleth not, because (with God) one thousand yeares are but as one day. If nothing happen in these our dayes, the lot shall be saide to be adiourned to the benefit of our posterity. If their predictions take place, although it be by chance, or as the *Diuels* stratagems are wont, when the God of hosts allows him to preuaile against the Reprobate; it must bee recommended with a maruailous adoe, to bewitch a number. So that to conclude with *Cyrril*, *Tacent spiritus, dominantur prastigia*, Good spirits hold their peace, but illusions and devils beare all the stroke among them. At *Delphos* many dainty sleights were vsed, to maintaine the credite of the place: for it was a principle among them, that vnlesse the Altar shooke, no perfect answer could be giuen. So when the matter graueled the Priests so deepe, as they

they could neyther cast an outward flourish, nor decide a doubt; all things were still within the Vault; otherwise the pins and vices were employed with skill, and not the frame or tabernacle onely, but the vault it selfe was made to tremble with a signe of Maiesty. Thus play the painting Prophets, against whom we speake, for when they know not which way to turne, nor what to say, they take a time to pause; afterward they perswade the person which demandeth counsell at their hand, to fast for the space of certaine dayes, not because they take delight in fasting, which is one of the best meanes of putting Sathan and his blacke guard to flight; but that in the meane time they may haue leysure to take breath, and to examine circumstances, as well of the person as of the matter. Whereupon, although they can deliuer out no certaine ground whereon to build, yet may they coyne a probable conceite, whereby to gaine, or (at the least) resolute according to the parties humour with whom they deale (which some call conformity) preferring the skill thereof, before both truth and conscience.

Conformity
preferred be-
fore truth and
conscience.

Of one thing, I would wish all godly men to beware about all the rest, that these Bookes of prophesie haue not beene written, painted, or set downe, according to the prompting and suggesting of the diuell, who sildome fayleth of a stroke in these secret mysteries. Things may be countenanced with a cunning veyle, which haue an vgly shape; and therefore it is not vnlike, that he which tooke aduantage by the blushing of an Apple to conuey deceit, will play the Painter also for a need, to bewitch the simple. I must confesse, that (for mine owne part) I detest both painted Pamphlets and Astrology, for many reasons, as appeareth by my large discourse; but for none so much, as that they may be made a maske for coniuring, and a shadow for Apostasie. What would you more. The Prophets that spread abroad out these Peacockes plumes, *Are childish, not in malice* (as Saint Paul declares) *1 Cor. 14. 20. 1 Tim. 4. 7. but in vnderstanding: They pamper vs with old wines tales, they giue eare to fables, and to genealogies without end, which breede strife without profit, seeking to the Doctours of the Law, 1 Tim. 1. 4. when they neither know what they speake, nor whereof they affirme. For neither can they tell, nor prophesie* (saith Tertullian) *what tendeth to their owne ouerthrow.*

Tertul. in A-
polog.

It was once my hap to be examined vpon the sight of a certaine painted Treatise of this kinde, garnished with sundry Beasts and Birds, and fitter (as I gather by some friends of mine, who make good sport thereat) for a childish game, then a sober iudgement. It is certaine; that I neuer was admitted to this *Sibillaes* Oracle, although I could haue beene as well content to feede mine eyes without offence, for any thing I know, as others were to content their humors, in a *Wildernesse* of folly. But whether it be probable that eyther I did euer see the same, or make account thereof, or would affoord expence & waste of time (which is most precious) to fancies of this kinde, which are most friuolous: let them conceiue, that either are acquainted with my selfe

Such Bookes
are the froth of
folly, the scum
of pride, the
shipwracke of
honor, and the
poyson of no-
bility.

Scepper, lib 5.
cap. 4.
That this land
should be giue
for a prey and
spoyle to sun-
dry Beasts.

selfe, or will vouchsafe to reade and scanne the reasons of this booke, which hauing beene collected in a book of notes, out of the full course of all my reading, from the fifteenth yeare of mine age vntill this day, vpon a mortall malice against Prophecies, in respect of some Progenitors and Ancestours of mine, which smarted for presuming ouermuch vpon their hopes; should neuer haue beene recommended to the print, if meere necessity and care to satisfie the world heerein, had not preuailed at the length against my bashfull and retyrate humour. For mine owne part, I alwayes conceiued them to be the froth of folie, the scum of pride, the shipwracke of honour, and the poyson of nobility. But notwithstanding, for so much as I can gather by report of some deere friends of mine, who saw the gewgaw in the keeping of another (that esteemed it too much) it should appeare eyther to haue beene ouer-florished in a Painters shop, with matter correspondent to their humors which delight in newes; or else to haue beene drawne vpon the guesse of one *Verdungus*, who during the time of King *Henry* the eight, seeking (according to the guise of such bad persons) to content and please the moodes of certaine Princes, which were then in warre and deepe vnkindnesse with the King: gaue out in writing, that the Realme should be giuen vp, *In pradam diuersis animantibus*, For a prey or spoyle to sundry Beasts. The certainty he durst not limit nor set downe as it seemes, for feare of being taken with a grosse and shamefull lye. Neyther durst he publish or reueale the points and reasons, whereupon the iudgement stood, because the man himselfe being posted forward with a wrekefull humor of reuenge, sought rather by this meane to make his voyce a trumpet of encouragement, then a messenger of tribulation. For prooffe whereof we are to note the ende, and cheefely that the King was laide to rest with his Fathers in conuenient time, when *Verdungus* hauing made a shamefull wracke, both of conscience and credite, was scorned and derided for his vaine presumption without ground, and malice without moderation. This may suffice to shaddowes of pretence, and to descry the grounds of Prophecies, eyther written in olde Bookes, or painted with fresh colours: now let vs proceede (as we haue begun) to the substance of Authority.

CHAP. XXVII.

The Authors proceeding to the maine scope and full substance of Authorities.

An argument
infallible, ey-
ther by com-
parison or ef-
fect against all
Prophecies.



We must therefore note an Argument that falleth out eyther by comparison, or by effect against all Prophecies. For whereas God hath promised by the Prophet *Jeremy*, That whosoever calleth vpon his name, and giueth eare to his voyce, as to the sole and onely Shepheard of his soule: *Bona sibi erunt, & viuet anima eius*, Good things shall betyde him in this World, and

and his soule shall liue, *Jeremy 38, 20.* His plants shall prosper, his counsels take effect, his Corne and Oyle shall multiply, and his Children (like Olive branches) shall enclose his table round about. So on that other side, all they that follow strange Gods & strange Oracles, that make more account of *Belzebub* then Christ, of *Garizim* then *Sion*, of the Prince of darkenesse, then of the morning Starre, of error because it pleaseth, then truth because it smarteth, shall sowe, but neuer reape, presse the Grape, but neuer drinke the Wine; bruiſe the Olive, but not bee annointed with the Oyle, and eyther pine and sterue with *Tantalus*, betweene diuersity of pleasures, or feede with a false hunger, and not bee satisfied. For though the diuell seeme to weepe and sigh for our disgrace, it is but as like a Crocodile, to bring vs neerer to the Lee; though sometime he promise golden Mountaines, gallant Citties, and the World it selfe, as he did in vaine to Christ, *Matth. 4.* (who was possessed by inheritance of all, not by the diuels curtesie) his onely purpose is to lure vs to the trap of treason. His fauours are but fancies, and make no man fat; his glory like a stayned Robe, which can giue no dignity; his seruice as a Net to catch the winde, but makes no man fortunate: And why so? Because *Paſtum cum inferno non stabit*, The bargain which is made with hell, shall neuer stand, *Eſay 28, 15.* Neyther is it possible, that so corrupt and foule a roote, should put foorth any branch of comfort to the godly. *Disdaine and pride of heart* (saith God by the Prophet) hath abused those, which dwelling in the Caves and hollow places of the Rockes, are not ashamed notwithstanding to stretch out their hands, to take hold of the tops of Hilles, &c. But when our eyes are most desirous to behold, he will cause them to water; when our fences are most sharp and quicke, he will cause them to wonder; when our wits are thought to be most pregnant, he will dant them with the beames of Maieſty; and when we haue aduanced and built our nests in the tops of Cedar Trees, yet will he breake the very nest-egge it selfe, and crush our offspring with dishonour.

The diuell weepeth like the Crocodile to be assured of his prey.

When our fences are most sharpe, then will the diuell soonest make them wonder.

Wherefore let vs gather by Saint *Augustines* lesson, *What a madnessse it were to commit those things which shall be punished for euer, by seeking to eschew the feare which can affright but for a moment.* These Prophecies are worthily compared to *Colloquintida*, *4 Reg. chap. 4.* verse 40, which being put into the Pot with other Hearbs, will poyson the man of GOD; vnlesse hee be admonished by the Children of the Prophets, to beware of it. In like manner to the Drugge, *Quod gustatum adfert mortem*, which being tasted, bringeth death, *Iob, chapter 6, verse 6.* To Snakes in a greene, Cankers in a Rose, *Aconitum* in an Apple, and to Rockes vnder water, because the Vessels cracke, before the danger be discouered. What comfort *Ochozias* reaped by conferring with the God of *Achaz*, *4 Reg. 4, verse 1.* Or *Saul* by calling vp a damned spirit, *1 Reg. chap. 27,* hath beene specified before. And though some seeke to wipe away the credite of the last example, by supposing that King *Saul* was rather plagued for the murder of the

Aug. epist. 66.

Rocks vnder water cracke the vessell before the danger is discouered.

Wicked men
in the depth of
their sinne are
carelesse, and
rewarded
with dishonor

God knoweth
not women
that are pain-
ted.

Senacherib
slaine by his
owne sonnes
in the Temple

Euseb. lib. 7.
cap. 9.

Idem. lib. 4.
cap. 7.

godly Priests at *Nob*, 1 Reg. 22, 17, then for consulting with the Sorceresse; it will not serue, because the Chronicles pierce neerer to the quicke, adioyning this one speeding blow to the multitude of other sinnes, *Quod Pythonissam consuluerit*, 1 Par. 10, 3. The more that *Pharao* endeouored and stroue against the Ministers of God, the deeper hee was plunged into plagues, according to the sentence of the Prouerbs, chap. 8, 3. *Impius cum in profundum venerit, when the wicked man is come into the depth, he becommeth carelesse, and is rewarded with dishonour.* Thus *Enath* and *Arphad* hauing beene tormented in the sea, for hearing of vngodly things, *Could not rest for carefulnesse*, Iere. 49, 25. *Semeias* the false Prophet was very gallant and lusty, in sending out his Prophecies in the name of God; but their reward was an irreuokable curse, *That neyther he nor any one of his posterity, should remaine in the middest of the people*, Ier. 29, 31. The wicked *Ammonites* for enclining and lending their vnstable eares to false Prophets, were giuen vp into the hands (*Fabricantium interitum*) of men that are skilfull in procuring mischiefe and destruction, *Ezec. 20, 3.* And as *S. Ierome* writes, *That God knowes not the women which are painted, because they carry not that face or fauour which his hands haue made.* So when wee flye from Oracles, to him vpon necessity, and not for loue, his answer will be, *Num quid ad interrogandum me venistis, vniuit Dominus, non noui vos; Come you to demand aduice of me? As sure as God liueth, I know you not.* Taking knowledge in that sence, which the holy Ghost doth in another place, *Abraham Nesciuit nos, &c. Esay 63, 16,* that is, not acknowledging vs for his, in respect of our vnworthinesse. Wherefore though the King of *Ammon* swell with presumption and pride, euen till he burst, *Yet error shall be his guide, and ignorance his ouerthrow.* Note further, that at such time as *Senacherib* was rifeling among his feyned Gods and Oracles, his owne sonnes deuised to make him away in the Temple. After *Manasses* had giuen himselfe quite ouer vnto Witchcraft and Sorcery, depending wholly vpon Sooth-sayers, and such as had Familiars, &c. GOD promised to send such heauy plagues, as the peoples eares should glow to heare the very sound of them, 4 Reg. chap. 19, verse 37.

Valerian the Emperour had no sooner opened an eare to this kinde of men, as we finde reported by the good Bishop of *Alexandria*; but forthwith hee was cast open to the contempt and scorne of his enemies: *Basilides*, *Saturnius*, and all the *Gnostici* had vnfortunate and wretched endes by like desert, *Ludibria eorum deliget, et peccata, retribuit illis, For God will make choise of their derisions, and reward them for their iniquities*, Esay, chap. 6, verse 1. *Maximinus* another tyrant and most execrable Emperour, being by nature exceeding timerous, and iealous of the smallest lease that moued in his sight, set vp his rest vppon the providence of spirits, and what gayned hee thereby? Forsooth for an admonition, he was first visited both with plague and famine at one clap: and when this whip could not reclaime him frō this

wicked

wicked haunt, wherein hee spent so many yeeres, a foule impostume brake out of his lower parts, and eating vp his entrailles (as it were by peece-meale) replenished the carkasse with gnawing wormes, which together with the putrification of the caule of fat, made so noisome and contagious a stinke, as his dearest friends were glad to keepe out of his chamber. *Maxentius* persisting into his sleepe, was throwne into *Tiber*, and as all the Princes before *Constantine*, and diuers after, were infected with this mallady: so likewise shall we find their ends, to haue been according to their enterprife.

Euseb. hist. li. 8.
cap. 8.

lib. 9. cap. 8.

It appeareth in the Story, that all the Prophets, Astrologers, and Coniurers of *Egypt*, vndertooke vpon their credit, to warrant and assure *Licinius* of conquest against *Constantine*, if he durst begin the warre; and yet he was most gallantly discomfited, and not onely had beene taken prisoner, but put to death also, if *Constantine* (presuming that this crosse would call him backe, and teach him to acknowledge both his owne offence, and the chiefe Author of his good) had not giuen in charge to all his Campe, as *Cesar* dealt for the sauing of *Brutus* and *Darius*, of *Absalon*, that no man should lay hand vpon his person. But as wee finde by daily prooffe, that ingratefull natures are enraged, rather then amended with a gentle bit; so this vnkinde and faithlesse monster returning backe, to the wilde encouragements of his wonted friends: lost his State by pride, his hope by folly, and his life by iustice. *Julian* the runagate, hauing been perswaded by the wise men of *Athens*, and chiefly by one called *Maximus*, that he alone should eclipse the glory and renoune of *Alexander*, by the valour of his worthy deeds; began to swell with ouerweening of himselfe, and to thinke, that more was in him then any. But within a while, this gallant was fore wounded, (by the Diuell, as *Calpistus*, an Officer in his owne Campe did report) to the death, but as others write, by such a secret enemy, as would neuer come to challenge his reward. Which prooues the stroke of God to be more mighty, then the practise of the World, and iustifies the warning of the Prophet *Esay*, That misbaps should light vpon the wicked, whose originall they should not vnderstand, nor reach vnto. *Esay* 47. 11. But it is certaine, that *Libanius*, the iangling and vngodly Sophister, was perswaded, that he did great honour to this monster after he was dead, in calling him *Alumnus*, *discipulum assessorem demonum*. A foster-childe, an Impe, a Schollar, and assistant of the Diuels. That *Antiphon* or Himne of victory, which was sung vpon the riddance of the Tyrant out of the way, by the Citizens of *Antioch* in open streetes, *Vbi nunc tua sunt, O maxime ostolide vaticinia*; O thou that art the greatest, O thou foole, or, to ioyne the parts of speech together, O thou that art the greatest foole, where are now thy prophecies, since God the Father, and Iesus Christ his Son, haue had the conquest? Sureth a great deale better with such an ende. Whereunto himselfe alludeth in some sort, by casting vp his bloud, and roaring out with *Cain*, (after hee was wounded both in soule and body to the death) *ueneris o galilee*, O *Galilean* (for so it pleased him to

De vita Constant. lib. 1. ca. 2.

App. de bea. ciuili.
2 Reg. 18. 5

Theod. lib. 2,
cap. 18.

Theod. lib. 3,
cap. 18.

Soc. lib. 3, cap. 19.

Chap. 27. Substance of Authorities.

call his God in scorne) *Thou hast conquered.* So long as *Nero* chased Prophets out of his Countrey, things proceeded in some reasonable sort, but after once, by practise and encouragement of the King of *Armenia*, he was *Initiatus Magorum sacris*, Entered into the profession of the *Magicians*, or wise men, good fortune gaue him ouer. *Constantine* the sonne of *Irene*, setting forth against the Prince of *Bulgaria*, by aduice of *Pancratius* an Astrologer, was vtterly discomfited. *Don Iannes de Barbuda*, a noble man of *Castile* in *Spaine*, of greater courage, then either temperance, or wit, hauing beene perswaded (ouer lightly) by a simple Hermite, that without the losse of any one mans life, he should recouer the Kingdome of *Granada* from the *Moores*, would needs aduventure to begin the enterprise, with one thousand foote-men, and three hundred horse, a thing almost incredible, to men of skill and iudgement in those causes. Whereupon the King of *Castile* hauing gotten knowledge and vnderstanding of the plot, together with the Marshall and the Gouvernor of *Cordeba*, and comparing the small hope of good, with the likelihood of some great inconuenience to fall out, vpon this desperate attempt, disswaded him from marching, or proceeding any further in this enterprise, by reasons of great consequence. For, first he thought it lawfull in no sort, by aduentering vpon impossible conceits, and slender hold, to tempt the mercies of Almighty God, and (as it were) to presse him in these latter dayes perforce, to the working of a miracle. Then did he lay before his eyes, the danger that might arise vnto the Realm by breach of league, without a charge of wrongs vpon the *Moores*, or warre denounced, according to the law of Armes, and by a Herald openly. Moreover, he assured him, that it neither stood with the credit of a man of action, to waxe wilde and desperate without a cause, nor with the conscience and pittie of a Christian, to leese so many resolute and gallant persons, in a shambles of vncircumcision, which were ready (for defence of truth) to hazard bloud and life, in a field of honour. Last of all, he warned and aduised him to stay, if it were but in this respect, that whatsoever should be gained by this enterprise, wise men would impute to chance, and whatsoever should be lost, to follie. But as wee see, that when it pleaseth God to bring any matter of effect to passe, either to the punishment of sinne, or for the glory of himselfe; hee blindeth them, so that they cannot see the way to scape, before he sinke them to the bottome of disgrace. So this braue Knight, reiecting whatsoever was, or could be saide, against his resolution in this point, helde on a wilfull course, and was no sooner entred within the skirt or border of the *Moores*, but his forlorne hope was cut in peeces, and himselfe (in like manner) slaine to beare them company. A meete euent for so fonde and rash a Generall. The *Moores* of *Granada*, taking armes at another time, in hope to requite this brauery, vpon encouragement of a certaine glosing Prophet, who assured them, that (vnder his conduct) they should recouer both their former Lawes and liberties; lost their liues for their aduventure. The young Duke of

Viseo

Dion in Nero.

Zon Annal. tom. 3.

Paul. Dial. Esteuan de Garton. 2.

The aduice giuen by the King of Castile, to Ban. Iannes de Barbuda.

Idem in Ioseph. 2.

Viseo in Portingale, having once bin pardoned by *Don Iuan el grande*, at the sute of the Queene his sister, was encouraged *Per los necios Mathematicos, Astrologos*, to rehell againe with assurance that hee should obtaine the Crowne: whereof he not onely failed, but beside, was deprived of his life, by the course of ordinary iustice.

Idem in hist. port. pag. 89. 4

I finde report both in the Spanish and French Histories, of certain rude vnciuill men, or Shepheards as some report, which vnder colour of a Prophecie, that they should conquer and subdue the Holye land; raked a sort of vagabonds and bankrouths together, who falling forthwith to spoile and robbery, were hanged vpon poles & Gibbets, almost in euery Prouince as they passed by, before that any one of them could either kisse the holy Crosse, or adore in the Sepulcher. The Wife of *Enguerran* the French Kings Treasurer, endeouoring by Sorcery to cut short their time, who were the cheefest instruments of her husbands trouble and disgrace, & to redeeme him out of durance, was a meane to bring him (by so much sooner) to his end, & her selfe into great misery.

Paul. Emil. Haillan. lib. 13

Nichol. Gil. in Annal

The Castle of *Sion* in *Bohemeland*, from whence certaine foolish Curates prophesied, that the truth should spring; was beaten downe flat to the ground, and he that built the same, was hanged with his adherents. *Firminus Catus*, encouraged a certaine gallant Gentleman in Rome, *Per Chaldaeorum promissa, per Magorum sacra, per somniorum interpretes*. By the warrant of *Astrologers*, the mysteries of *Magicke*, and interpreters of *Dreames*, to take armes against *Caesar*; but in the end, the silly man was glad to kill himselfe, rather then he would abide the seuerity of publique execution. *Herodotus* a Paynim, is not ashamed to confesse, that *Cræsus* being miserably beguiled by *Apollo's Oracle*; *Non Persarum, sed suum euerit imperium*: Ouerthrew not the, *Gouernment of the Persians*, but his owne. And *Catiline* (by such another) put his life in ieopardy.

En. Syl. hist. Bohem. p. 123

Cor. Tac. Annal. lib. 2.

Herod lib. 1. Salust in coniur. Catil.

The City of *Epidamnium*, demaunding counsell of *Apollo's Oracle*, whether they should commit themselues to the protection of the state of *Corinth*, or not; had counsell, not to bee affraid; and aduenturing vpon the same, were forthwith discomfited. A certaine prophesy giuen out and published in Rome, at the remouing of the Emperour *Tyberius*, that he should neuer returne any more; occasioned the death of many well disposed Citizens, who venturing too farre vpon this tickle ground, with an earnest care, to discharge their countrey from the clog of seruitude, were cut off by cruelty. For though *Tyberius*, vpon a deepe conceyued and imprinted ielousie, would neuer after dwell within the walles; yet still he hulled within a ken; for the space of eleuen yeares together, that is, till all the state was tyred vvith his tyranny.

Thucid. lib. 1.

Tacit. Annal. lib. 4.

About the same time, *Furius Scribonianus* was exiled, *Quod finem principis per Chaldaeos scrutatus esset*, Because hee had enquired after the Princes death by *Chaldes* and *Astrologers*. It appeareth further by *Thucydides*

Annal. lib. 12.

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did, that how many soeuer planted any confidence in these execrable Arts, were shamefully beguiled at one time or other, and that all honor done to the professors of the same, was vaine and without profit. Whereof may we be assured by the Starres, when *Matius Pomposianus* was put to death by *Domitian* the bloody tyrant, for this cause only, that he was reported to haue bene borne vnder a regall constellation. For, if it were imperiall indeede, why did he not enioy the promise of the Planets? If he were preuented of that hap, then must wee bid Astrologers adieu, which lyed beyond all measure, in making that imperiall or regall, which was both fatall and vnfortunate.

Apo. 6, 9, 10.

The same *Domitian*, against whom the blood of many blessed Martyrs, called for reuenge incessantly from vnderneath the Altar, hauing vtterly abandoned himselfe to the direction of Planets, was murdered in that very minute whereof his Prophets gaue him warning to forbear; and by the person, who could neuer haue had free access vnto his presence, in so suspicious, so watchfull and so dangerous a time, but vnder colour of discouering the packe, which the Tyrant feared.

The Authors and Actors of Domitians bloody Tragedy.

If any man demand of me, what the planets wrought in this, I say nothing. For the same Astrologers (no doubt) who made the way, as well by proffering a iust cause to the tyrant, of admitting him that should performe the deede, as by encouraging the party which should execute, by the peremptory manner of deliuering the prophesie, in words which might expresse no bare attempt, but a prosperous and speedy end of the practise, which should be set in hand, were both authors and actors of the tragedy.

Der. in Bas. cyril.

Basianus Caracalla, proceeding in the war with *Mesopotamia*, gaue order to a faithfull Counsellor of his, called *Maternianus*, whome hee left as his cheefest agent & vice-gerent at Rome, to procure the meeting of all Prophets, Astrologers, and Coniurers together, vpon this point, whether any plot or practise were any where in hand, against his person or authority. *Maternianus* executed with all speed, the resolution of his master, and finding by an vniuersall verdict and consent among the, that one *Macrinus* a Colonel, who had charge in the field at that very instant vnder *Cesar*, should bereaue him of his life; aduertised these tydings by the next dispatch, finding himselfe not a little satisfied and pleased with so fit a meane, of wreaking an olde quarrell betweene himselfe and the party.

Caracalla questioneth by the aduice of Prophets, Astrologers, & coniuers, of any practise intended against him.

The Poste arriuing at a time, wherein the Emperour was exceeding earnest and attentiu to his sport; he commanded *Macrinus*, who (as God would haue it) was next at hand, to break vp the packer, and informe him (touching the Contents) at the time of counsell. By this meane came *Macrinus* to descry his drift: whereupon, as one abashed very much, either with the malice of the enemy in seeking to reuenge a priuate grudge with a Princes arme, or with the presumption of Astrologers, who rashly had assigned him a part to play, that neuer came

came within his thought before that time; resolved, that considering the sodaine censures of his Master, in such cases as concerned himself any way, it was not possible to set downe any middle course; but that either *Caracalla*, before the next aduertisement, or *Macrinus* (verie quickly after) must be sure to dye for it. Whereupon, preferring selfe lone before dutifull regard, and the passion of a carnall man, before the reason of a faithfull minister: made choise of a certaine resolute, or rather desperate companion, who had charge of foote-men vnder him to stab his master, as he withdrew himselfe (for a necessary cause) from company.

Heerein we are to note, what truth or duty springeth from this bitter roote, or what benefit to those, that build vpon so false a ground. For who can thinke, that any cause in heauen could procure this Princes death, wher so many diuers accidents are found to come between, which the wisest man a line could neyther see by learning, nor preuent by policy? Besides, although the Coniurers either painted out *Macrinus* to the shew, or gaue some priuy light, wherby *Maternianus* (vpon malice) might imagine and adioyne the rest; yet it is certaine, that till their knauish heades were packt together, it came neuer in the thought of *Macrinus* to performe the deede. So that I deeme them to be rather moouers and abettors, as those other were of whom I spake before, then fore-warners of the mischeefe. If *Bassianus* had beene either so wise, as not to meddle with these messengers of hell, or so warrie as to credite what they saide, since he would needs depend vpon their hest; he might haue gathered vpon the diuels warning, to trudge to the Gallows (at such time as once before he appeared in the shape of *Commodus*) that he should be surely sped at one time or other. But such is the iustice of our God, as hee correcteth vs according to the kinde of our offence, that no man may receiue encoragement to persist in wickednesse. And besides, here is a glimpse of that which *Tacitus* sets downe, that *Qua in satis sunt etiam praesignificata non vitantur*, Whatsoeuer God will haue shall come to passe, although wee be fore-warned of the drift. And which may seem most strange of all, the course which is resolved to preuent the same, doeth oftentimes fall out, to bee the meane or instrument of putting it in execution.

No benefit can ensue to them, that build vpon vncertaine grounds.

Annal. lib. 3.
Courses resolved to preuent euils, do often proue to be the executioners of them.

Of latter time we may remember, that a Country-man of ours, exceedingly well learned both in the tongues and in Philosophy, which some time professed Greeke in *Cambridge*, and forooke his countrey for the matter of religion, at the beginning of Queene *Maries* reigne; was (notwithstanding) so much delighted with keeping both time and measure with the starres, as he would do nothing, not so much as take a journey, without casting and reuoluing first, the iudgement of the Stars about the same. But his reward was suteable to others that haue gone before: for when the Planets promised most fortunate successe, in that which hee had then contriued in his head, the man was clapped vnder hatches by a wile, and brought ouer as a prisoner. Another

of

Queenes are
no such wardes
as neyther to
treat or marry
without leaue

of his calling in that time, who most vndutifully tooke Armes against his Soueraigne, vnder colour of expelling Forrainers (as if Queenes were such Wardes, as they might neither treat nor marrie without leaue) confessed to the Bishop of *Winchester*, who came into the Tower to examine him, that he had neuer dealt in this attempt, which foyled both his house, his credit, and his life, but by encouragement of a certaine Prophecie, that he should preuaile against his Prince by popular deuotion.

Histo: ire des
troub: lib 8: pa
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I will slip ouer diuers of our owne examples here at home, because to fret a sore that hath bene sometimes launched with conuenient seuerity, and now is ouer-growne with time, were an ouer-sight: besides, the duty wherein by nature I am bound, to some of them, that haue bene spiced and bewitched by this drug. Concluding with the iudgement of the writer and reporter of the ciuil wars in France, who professing himselfe to be a zealous Protestant, ascribeth notwithstanding the resolution of his fellowes, touching the sledge of *Poitiers* (from whence they returned with dishonour) to their ouer-much beleeuing in the Prophecies of *Nostradam*, who wrote, that in the verie month, the besiedged should be forced to giue vp their hold, and the negligence of the mighty should turne to their confusion. As if hee should haue painted out the Kings cold care, and slack supplies to the Duke of *Guise*, in meere particularity. For God (saith mine author) who forbad vs by the mouth of the Prophet *Dauid*, *psa. 130, 1. to walk in Magnis & mirabilibus*, *In matters that are great and wonderfull*, and farre above the compasse of our reach, was not pleased with presumption. He recounteth moreouer, a certain pretended vision at the same time to like effect, and of like vanity.

God forbid
deth meddling
in matters a-
boue our reach

Listeners to
Prophets sub-
iect to the
wrath of God

If then all those, which doe but onely listen and giue eare to prophets, and beleue their dreames, be subiect to the wrath and plague of God; what shall become of the Caterpillers and trinkets theselues: whose onely labour is, to destroy young fry, to spoile good fruite, to pray vpon the simple, and encrease the numbers of the Reprobate? The prophet *Jeremy*, hauing roundly glanced at the fault, foretels the fall, and that they shall be sure to perish, *igne & gladio*, that is, *with the fire of vnrest, and the sword of execution*, *Ier. 14, 5.* Again, *Gladius ad Chaldaeos & diuinos eius.* And which is chiefly woorthy noting, this slaughter beares the name, *Vltionis Domini, Vltionis Templi*, *Of the reuenge of God, and of his Church, &c.* *Ier. 51, 10.* The like fauour (for all the world) is to be found at the handes of *Ezechiell*, the prophet denouncing, *That the scourge of God should hang for euer ouer the heades of glozing Prophets*, *Ezek. 9, 10.* *Qui vident vana & diuinant mendacia, Which see vaine things, and diuine lies, &c.*

I am not ignorant, that our Astrologers excuse themselves from standing in this ranke. But whensoever they can proue, or any man that deales with them shall iustifie, that the prophecies which they giue out, are not as deeply *vana* and *mendacia*, as those against vvhich the

the Prophet spake; I will admit their exception, that is, *ad Calendas Gracas*. For, so long as there is one Diuiner by profession, there will be lies of ordinary.

So long as there is one diuiner by profession, there will be lies of ordinary.

Sometimes, they are termed in the Scriptures, *Rebelles lumini*, Rebels against the light, Iob 30, 29. Sometime, *Fratres Draconum*, the brethren of Dragons, Iob 30, 29. Sometime, *Snares for the godly*, and instruments of their owne unhappinesse, Osee 9, 10. *whereas Ephraim escaped, and flew farre away like a Birde, whose glory was, Ab utero a conceptu, a partu*, From the wombe, from the time wherein wee were conceived in the wombe, and from the birth whereby we were deliuered, to the seruice of our Redeemer. If we list to scan their pedigree, they are *Semen Canaan non Iuda*, The seede of Canaan, not of Iuda, Dan. 13, 56. Ezech. 16, 29. If their Allies, *Samaria is their elder Sister*, Ezech. 16, 46. If the lot of their inheritance, it shall be *Regnum cade & tumultu plenum*, A kingdome full of slaughter and rebellion, 4 Efd. 2, 2. Their Table is, *Mensum demoniorum*, 1 Cor. 10, 21. Their dyet *Colloquintida*, 4 Reg. 4, 40. Their gests *In profundo inferni*, in the depth of hell, Prou. 9, 18. Their mirth shall be folded vp in *Superbia fumi*, in the pride of a smoke or vapour, Esay 9, 10. To conclude, God hath so crushed their vnmeasurable boasting, as we finde by the Prophet Jeremy, chap. 2. verse 7. *That they shall preuaile in nothing*. Theyr faces are, *Tanquam nigredo olla*, Like the soot or blacknesse of a pot, and their throat like an open Sepulcher, Nahum 2, 10. Psal. 5, 10.

How to iudge of them by their end.

If we seeke to iudge them by their end, neither are theyr leaues delightfull, nor their blossomes gracefull, nor their fruites restorative. Their Messengers runne without Commission, and their ende is without honour, Esay 47, 11. *Euill shall come vpon them, like paines on a Woman that trauelleth of childe, yet shall they neuer vnderstand the Fountaine whence they spring*. *Seperati sunt in diem malum*, They are separated against that heauy day, Amos 6, 3. wherein we shall bee serued all together, with the Writte of *Nemo sit excusatus*, 3 Reg. 15, 22. *Death shall march before them, and the diuell shall come after them*, Abac. 3, 3. *Mori-rietur in lecto, & tamen cum tormentis*, They shall dye in their beddes, and yet with torment, Ezech. 31, 18.

The Writte of Nemo excusatus.

They shall be dragged downe to hell, with all the chippes of childish vanities, and sleepe with the vncircumcised. And because they were deuisers of deceit, 4 Efd. 12, 2. *Abiunt in confusionem*, They shall depart into confusion. Where they will builde, God will ouerthrow; where they plant, he will supplant; Mal. 1, 4. where they punish, he will prosper. *Statilius* the Romane, if wee beleue *Lactantius*, vvas of the minde, that (of all men) they were to be shunned and auoyded most, which cared not how many lies were sold, for one ounce of their vain-glory.

If it be demanded, how so many of them, liuing in contempt of God, and of his Lawes, can thrue so well, as we may see by prooffe they doe: Psal. 36, 38. Mine answer is, that no man should be iudged by his fortune

tune in this life, but by the fauour which he findeth in another. The wicked man, which flourished like a Cedar of *Libanus*, was suddenly so cleane remoued out of sight, as the very place it selfe could not be found. *The Sunne shineth both vpon the good and bad; Mat. 5. 45.* and the World, which is so sharpe a stepdame to the godly, must needs performe the part and office of a louing mother to the reprobate. *Etenim multo tempore, non sinere peccatoribus ex sententia agere, sed statim ultiones adhibere, magni beneficij est indicium.* For not to suffer sinners to transgresse according to their humour (a long time together) but to reuenge forthwith, is a token of great fauour; *2 Mac. 1. 36.* And to the same effect is that place of *Ezekiell.* *Auferetur zelus meus à te & quiescam, & non reuertur, amplius.* My zeale or tender shall be taken from thee, I will take my rest, and be no more offended. *Ezek. 16. 42.* *Quem enim diligit Dominus corripit.* For God chastiseth the childe whom he loueth, &c. *Prou. 3. 12.* But yet beware of a still water, for it is exceeding deepe, and of a couert enemy, for he meaneth mischiefe. *Blanditia diaboli Ecclesie plus offecere quam mina.* The flatteries of the Diuell hath done more hurt to the Church, saith Barnard, then his threats and menacies. But what though some few be left vnpunished, that the hardnesse of their hearts may prepare them for a sharper scourge; proues this, that all the rest which perish, either by the rope, the racke, or sword, or that make themselues away (being drowned in despaire) are not examples plaine and euident enough, to conuince their blindnesse: which either with that caittiffe *Iudas*, Sell Christ for thirty pence; *Mat. 26. 15.* Or their inheritance with *Esau* for a messe of pottage; *Gen. 25. 34.* Our Lord forbid, for some are chastised for our example, others spared for their greater plague in another life, and many (by the grace and mercy of Almighty God) are preserued to repentance. Wherefore, as we may reprove their dealings vpon iust cause, so can we not despaire of their repentance, without presumption. Rules are too firmly grounded, to be shaken or infringed by examples, God beareth with the Diuell as a Minister of wrath, although he loue him not. He suffers Cockle to spring up with the Corne, and yet hee likes it not: hee leaues the wicked to their slipping out of one sinne to another, though he cause it not; *Expectat Dominus vt cum iudicij dies ad venerit, in plenitudine peccatorum, & peccatis in finem deuolutis puniat.* God expecteth that when the day of iudgement commeth, in the fulnesse of sinnes, and when sinnes haue proceeded to their end, hee may correct and punish vs after such a sort, as the latter end of those men is like to be worse then the beginning. How fortunately the false Prophets which are condemned in the Text, were at the length rewarded for their labour, hath beene told before. We may further note, that *Montanus*, and *Maximilla* hanged themselues. *Theodorus*, another of that sort, was let fall out of the Ayre by certaine damned spirits, whom he put in trust to succour him. The Prophets within certaine recompence of the fine which *Pherora* paide in their behalfe, assured her, that her heires should enjoy the Crowne, were put to the Sword forth-with by the King, with

Barnad, in Epist.

Some punished for one example, others referred to greater plagues.

Math. 13. 19.

Theo. lib. 3.

Iosep. antic. lib. 17. cap. 3.

with all extremity.

At such time as *Theudas*, of whom wee finde some mention in the *Acts*, had assembled a multitude of simple soules together, vpon a fied fast promise, that he would diuide the Riuer *Iordan*, and exceede *Elias* in the gift of miracles: *Acts* 5. 36. *Cuspius Fadus*, the Liefetenant of that Countrey vnder *Cesar*, set vpon them vnawares, and not onely strooke off the Prophets head, but slaughtered a number of his Disciples. The like execution was done by *Felix* vpon such another; and againe, by *Iustine* the Emperour vpon a certaine *Iew*, that tooke vpon him to be *Moses*. The Prophets that threw downe themselues from a rocke, in hope to be releued by their Gods, were crushed into peeces. A certaine Hermite, called *Peter*, prognosticating that King *John* should die (without all faile) before Ascention, was hanged for so grosse an error, in a matter of so great importance.

Bellantius the great Astrologer, which is said to haue giuen warning to *Sauanorola*, to beware of burning: was neither able to foretell, nor to preuent his owne great perill, in so plaine a manner by the Starres, but that hee was most beastly murdered, and *Sauanorola* likewise himselfe, whom many reuerenced as a Prophet, for the mysteries which he reuealed of the *French Kings* comming into *Italy*; was burnt to ashes. So was our holy Maide of *Kent*, and the Priest that pretended to bring vp an Earle of *Warwicke*, while the right Earle (indeed) was in durance in the Tower, with a number more. Insomuch, as it is hard to find any one of these which haue sitten, as the Prophet speaketh, *In Concilio ludentium*, to haue made a quiet ende, or haue come drie to their Monument. Well may they prune their feathers, and perswade themselues, that their winges are made of gold; but experience doth teach, how commonly they melt against the Sunne, like the winges of *Icarus*. Wherefore, that state and condition of the Church was best regarded in the dayes of the Prophet *Micheas*, which was least infected and pestered with this hellish crew; euen (as in our dayes) they both liue and die best, that haue least to deale with them. They fish indeede, but first it is in a muddy streame, and then with a golden hooke for a whiting, so that their losse may fall out to be great, whereas their gaine is friuolous. Wherefore, since it is a wise mans part to keepe in minde the discourses of men of account; and the wisest man that euer was (excepting him that was both G O D and Man, and the fountaine of true wisdom) was not ashamed; *Exemplo disciplinam discere, To take instructions and lessons by example.* Since the Diuell is so mischeuous by nature, and so greedy by desire, as hee will neuer serue our turnes, nor please our humours, without that tribute, *Oculorum dextrorum*, which was exacted by the Tyrant *Naas*, that is, as I construe it, *Of our right conceit, and understanding in the Lawes of God*, wee can reprove none but our selues: if the little ones waxe no more proud and wise, by the punishing of the guilty. Let vs therefore seeke to runne as farre from *Babylon*, (that dallieth and sporteth in this

Lib. 20. ca. 2.

Lib. 20. cap. 6.

Paul. Dial. lib. 22. Pol. Virg.

Bellantius the great Astrologer beastly murdered.

It is wisdom to retaine in minde the discourses of men of account.

Chap. 28. The difference of Prophecies.

The enemies
to the crosse
of Christ.

this manner with the great *Leuiathan*) as we can deuise, and assure our selues, that as soone as euer we are gryped in the diuels pawes, or take earnest at his hand, our God renounceth vs, and our names are raced out of the booke of life for euer. *Inimici enim crucis Christi, &c.* For enemies they are to the Crosse of Christ, whose God is their belly, whose ende is shame, and whose glory tendeth to their owne destruction, *Philip. 3, 9.*

Suet. in vespas.

For my part, I wish with *Vespasian*, enacting lawes against the brybers of his Court, *Vt fumopereant qui fumum vendunt*, That they which sell smoake, may perish and be smothered therewith. And with *Debora* likewise, That thine enemies may perish (O Lord) and thy friends spread forth their beames, like the Sunne at his first rising, *Iudg. 5, 23.*

CHAP. XXVIII.

Of the difference which is betweene Prophecies, and those that are recorded in sacred Scripture.

That these
prophecies are
false, darke, &
ambiguous.



Prophecies
pronounced
by God him-
selfe, plaine in
forme, found
in substance,
and certaine
by euent.

Con. Marc.
lib. 2.

THE last reason whereupon I presume to condemne these Prophecies to the blacke deepes of hell, is taken from the difference which is betweene them and the Prophecies of Scripture. For whereas the latter are plaine and open, to the iudgement and capacity of the weaker sort; the false are darke, ambiguous, & so flexible to sences that are repugnant to themselves, as no man is able to distinguish a negative from an affirmative, but by the fancy of the Paraphrast. The prophesie which God himselfe pronounced, *That the seede of a woman should bruse the Serpents head*: Againe, *That in the seede of Abraham, all Nations should be blessed*, were so plaine in forme, so found in substance, and so certaine by euent (as *Iustinus Martyr* proueth) that the stiff-necked *Iewes* themselves were constrained (in a sort) to acknowledge Christ, by the force of their owne endeuer. How cleare the Prophecies of *Moses* were, and how orderly they tooke effect after his owne decease, appeareth in the story. The light which *Jacob* gaue concerning natiue & engrafted properties in all the Tribes from *Juda*, which prefigured the Kingdome of our Sauior, in the Maiesty of ciuill rule, to *Beniamin*; who being *Lupus rapax, mane comedens pradam, & vespere diuidens spolia*, In the morning finding out his prey, and diuiding the spoiles at night, beares a figure of *Saint Paul* (as *Tertullian* conceiues) who was first a raging persecutor, and after a religious professor of the truth; appeareth in the fight of all the godly, to be cleare and euident. The Prophet *Esay* setting forth the circumstances of that happy time, wherein the Sauior and Redeemer of the world should take our flesh, giueth certaine knowledge long before, *That a Virgin should bring forth a sonne*, *Esay 7, 14*, howsoeuer the malignant *Iewes* obscure and gelde the Text. Againe, *Of a branch, which springing from the roote of Isay, should*

should stand for a signe to the people. A little one is borne vnto vs, saith the Prophet, and a sonne is giuen to vs; principality doth settle vpon his shoulder, and wonderful shall his name be called: A Counsellor, God, Strong, the Father of the world to come, and the Prince of peace, &c. Esay 9, 6. And proceeding to the calling of the Gentiles, he telleth, *Populum qui ambulabat in tenebris, uidisse lucem magnam habitantibus in regione mortis, lucem ortam esse*, &c. Esay 9, 2. Afterward he treateth of the Church with like easinesse; so that the Iewes cannot be saued nor excused with their exception of difficulty. The message which he brought to Ezechias was no riddle, but conceived in these plaine and simple words, *Cras morieris*, To morrow thou shalt dye for it, Esay 37, 58. And as simple were his tydings of adiournment of life, for the space of fiftene yeare: least otherwise the King might haue beene beguiled in his audite. Was euer any Prophecie (concerning Christ) deliuered in playner or more certaine termes then this, *Dominus noster Christus, captus est in peccatis nostris*, &c. Ier. 4, 20. Our Lord Christ is entangled and taken in our sinnes, and vnder his shaddow shall we prosper among Nations. And againe, *Mittamus lignum in panem eius*, that is (saith that learned Father Augustine) *Crucem in corpus eius*, The crosse vpon his body. He discovered to Pasbur the wicked and vngodly Priest, *The certaine time, the meanes, the manner & continuance of troubles in the Church*, Ier. 20, with as many more particulars, as were set downe by Ioseph, touching the great dearth in Egypt, Gen. 41, 28. And to cleare all doubts the better, promised vpon the word of God, that the said Priest (before it were long) with his owne enuious and malignant eyes, should gaze and stare vpon the tragedy. Afterward, when Ananias (in a brauery) began to breake the chayne which Ieremy had put about his own necke, *To prefigure bondage and captiuitie*, Ier. 28, (as Agabus dealt after with his girdle to admonish Paul, Acts 11, 21,) supposing that he had beene no lesse able to encounter and to wrestle with the providence of God, then Iacob was with an Angell, &c. The Prophet forth-with summoned and charged him to answer for his pride and malice in the presence of almighty God. And what fell out? Were the summons like those olde Wiues tales which are in vse with vs? Not so, but *Mortuus est in anno illo*, He was found dead in that very yeare, to make good the Prophecie. Again, it was not possible to require a sayrer warning then he gaue of the thraldome wherein Israel should liue, *Vnder the yoke of the Chaldies*, Ier. 32, 4, if eyther the people had beene ended with the grace of repentance, or the Priest inspyred with the guift of interpretation. Ezechias foretelleth, *That the Church should be planted In monte sublimi, vpon an high hill, that she should become a Cedar tree, of so great compasse and capacity, as all the Birds of Heauen should build their nests vnder the shaddow of the same, and inhabite vnder it*, Ezech. 17, 25, 26. He forewarneth in plaine termes, *That the law should depart from the Priest, and aduice from the Elders*, Ezech. 7, 26. *That onely they should be saued, which were sealed with the signe of Tau*, Ezech. 9, 6. Of the raising

Prophecies & predictions of christ's coming in the flesh, & his name.

Ier. 11, 19.

Iosephs prophecie touching the great dearth in Egypt.

Olde Wiues tales in ouer-much vse with vs.

The planting of the church vpon an high hill.

Chap. 28. The difference of Prophecies.

The plainesse
of the Pro-
phet Daniel
in the triūph
of our Sauior,
also them of
Dauid.

raising of our Shepheard, which should feede his Sheepe, *Ezec. 34, 23.* And of one King to raigne and gouerne vniuersally, *Ezec. 37, 22.* The Prophet *Daniell* may compare with any, for his plainnesse in this matter, describing with a golden pen, the triumph of our Lord and Sauour, against death and hell, by the merite of his suffering. Againe, how mysticall soeuer the dreames of *Nabuchodonozor* and *Balthazar* were esteemed by false Prophets, yet he reuealed them by so strange a guist, and in so rare a manner, as themselues acknowledge, *that hee was prompted and inspired by the grace of God, and that none but onely Daniel was apt and able to wade in the depth of mysteries, Dan. 5, 12.* The Prophet *Dauid* descendeth to the very pedigree, and lineall discent of Christ, *1 Par. 17, 9, 10, 11, 12,* he speaketh of the Lots which were cast for his garments, *Psal. 21, 19.* Of the nayling of his most precious hands and feete vpon the Crosse, *Psal. 21, 17.* Of his descent to Hell, and arising from the dead, *Psal. 15, 10.* Of the matching humane nature with diuine, *Psal. 84, 12.* Of the sitting on the right hand of the Father; Of iudging in the latter day, that truth should spring frō earth, &c.

All the lesser
Prophets pro-
phesying ver-
tue of one
spirit.

Joseph. antiq.
lib. 3. cap. 18.

De bel. Iu. lib.
7. cap. 12.

Esay 49, 23.

The Prophet that gaue warning to King *Benadab* of the plagues at hand, describeth first the roote from whence they grew, the means whereby they should happen; furthermore, the certaine date of their euent, and last of all, the circumstances of the person that should haue to deale in them. I could run ouer all the lesser Prophets, who (by vertue of one spirit) deliuered out truth with like simplicity; and furthermore, according to the qualities of times (wherein they were employed) admonished the Princes, Priests, and subiects, of the speed & measure of their punishment. But because it would extend this point too farre, I will draw somewhat neerer to the times wherein the fulnesse of saluation was expected by the godly. For after the returne from *Babylon*, we finde the like course to haue beene holden and obserued in deliuering of lawfull Prophecies. It was reuealed to *Hircanus*, being both a King and a Priest withall, at that very instant wherein he sacrificed vnto God, for the preservation and safeguard of his sonne in the brunt of battaile, that *Antiochus* the tyrant had receiued a foule ouerthrow. The voyce was loud and audible, which cryed out in presence of a number, *Migremus hinc*, before the fall and ruine of *Ierusalem*; with diuers others of that kinde, recorded by the same Author. Thus significantly and sensibly dealt Christ our Sauour, weeping vpon *Ierusalem* a good while before, as if *Titus* had beene ready to surprize the towne, and assuring all the *Iewes* beside, that of all those stately gates & buildings, one stone should not be left vpon another. The like simplicity was vsed by *Simeon*, *Anna*, *Zachary*, *Elizabeth*, *Agabus*, and the daughters of *S. Philip*. Thus *Constantine* the first, & as I thinke, it may be said without offence, the best Christian Emperor that euer was (for in him & *Helena* began first that prophesie of *Esay* to take place, *Et erunt reges nutritij tui et regina nutrices tue*) beheld the figure of the Crosse, most plainly represented in the Firmament, with these assured words of victory,

victory, to confirme him in the forwardnesse of faith, *In hoc signo vinces*, in this signe thou shalt be sure to conquer.

The Writers of that Golden age, being provident and carefull to preuent all scruples, that in time might creep into the minds of incredulous or misbeleeving men; haue noted first, the time wherein this sight appeared, which was not at midnight, when the diuell scattered abroad his Tares, but at broad noone dayes, when the Sunne was in his maiesty. Then it appeareth, that the man who saw this sight, was both a member of the Church, and a Noble Emperour: from whose mouth, the ciuill lawes esteeme it a most greuous crime, to surmise a forgery.

Thirdly, to make the case more euident, because the Princes eyes might otherwise be thought to dazle against the Sun, it is set downe, Euseb: de vita Constantin. lib. I. cap: 22 that all the Campe was witnesse of the sight as well as he. Beside, wee finde that this religious and zealous Prince, was inspired from aboue, with the gift of Prophecie at other times, which is the spring of reuelations: and yet such was his modesty, as notwithstanding all these things, considering how many traines and cunning shifts the diuel vseth, to seduce the best, hee would ascribe no faith nor credite to the sight, before he was assured (vpon conscience) with the priests and Bishops, that this could bee by none other, then *το τὸν νικῶν ὑποτασσεται*, The monument of victory.

Thus must they deale that will winne credit to their wordes, for otherwise they shall finde none but fooles, that will be ledde away with toyes, more fit to passe the time away vpon a stage, then to performe the trust and confidence of Oracles. The diuell scattered his Tares when the time was darke, and Labourers were laid to sleepe, Mat. 13, 25. *They that do euill (saith S. Iohn) eschew the light*, Iohn 3, 20. *They loue to walke in darke wayes*, Prou. 2, 13. Vpon which two bad humours, other accidents more hurtfull then themselues, depend: the first, *Nescire quo vadunt*, Not to know whether they go: the second, *Ignorare ubi corruent*, To be ignorant when they shall stumble. αὐτοὶ οὐκ ᾔδεισαν ποῦ ἔσονται *A Theefe is alwayes boldest in the twilight*, saith *Creon* in *Euripides*. And the reason is, *Quia tunc credulitatem nox, & promptior inter tenebras affirmatio*: Because night helpeth lightnesse of beleeffe, and men are boldest to affirme, when the candle is remoued. cor. Tacitus Annal. lib 2.

But the true God, opposing trueth against supposed Oracles, in this respect pronounceth by the Prophet, Esai. 45, 19. *Se in loco abdito loquutum esse nihil*, That he spake nothing in a secret place: *Nec in loco tenebroso*, Nor in a darke vault vnder ground. *I haue openly spoken to the world* (saith our Sauour Christ, Iohn 18, 21.) *I haue alwaies taught in the Synagogue, and the Temple, where all the Iewes resort together, and in secret haue I spoken nothing*. In like manner, the blessed Apostle S. Paul proueth, that none of those things, which were either sayde or done by Christ or his Apostles, could be secret, because they were not smothered in corners.

Indeed

Nothing done
by the wicked
can be concea-
led from the
sight of God.

He that spea-
keth sophisti-
cally is to bee
detested.

Tacit. Annal.
lib. 3.

Hist. lib. 2. cap
23.

Euseb. lib. 5.
cap. vi.

Indeede it is the manner of the wicked, alwayes to vant and brag of their concealed mysteries : but what of that ? *They thinke* (as GOD saith by *Amos* chap: 9) *to escape by darknesse or horror of their denne* ? It may not be, for if they descend vnto hell, his hand is able speedily to dragge them thence : if they take the wings of the morning, & mount vp to the clouds, he will plucke them downe ; if they shroude themselves in the skirt of the Mount *Carmelus*, he will put them off ; if they diue or plunge into the bottome of the sea, he will direct a Serpent to torment and sting them in the deepes : if they flye before the face of their enemies, he will appoint a sword to slaughter them ; & to whatsoever course they bend themselves with their endeouours, he will fix his eyes vpon them, not for good, but harme. For their conceites are like the drops of the morning dew vpon the leaues, which fall not for the sonnes of men : but tarry with a mist, and are dried vp with an exhalation. *Quid apponetur tibi lingua dolosa sagitta potentis, acuta cum carbonibus desolatorijs*, The sharpe arrowes of the mightie, vvith the coales of desolation, psal: 120, 4. It is no doubt, that *Spiritus vertiginis* That spirit of giddinesse (as the Prophet termeth it, *Esay* 14, 14) whereby we learne so many windings in and out, and all to this end ; cheefly *Vt in Dominoprauaricemur*. But when all is done, that sentence of the Preacher will be found most true, *Eccles: 57, 37: Qui sophiste loquitur odibilis est*, He that speaketh sophistically is to be detested. We reade that *Adam*, fearing least the light would reueale his wickednesse, in giuing care to the false prophet, hid himselfe in a corner of the Garden, and durst not so much as present himselfe in the sight or walke of him, that made all of nothing, *Gen. 3, 8*.

Thus *Saul*, although he were a King, would not impart the secret of consulting with the Sorceresse, to any more then two of his owne trusty seruants, *1 Reg: 28, 8. Velleda* the great Prophetesse of Germany, would conferre with no man, that her Maiesty might seeme the greater vnto those, that were not acquainted with her cunning. The Iuglers haue no fancie to play one tricke oftentimes, for feare least that which causeth wonder at the first, would make sport at the parting. *Theodoret* reports, that *Leontius, Doctrinam in uoluchris obtexit*, Couered his Doctrine with veyles, which some compared to rockes vnder water.

The peeuish Heretikes, at the first planting of the faith (saith *Eusebius*) made small account vpon what text of holy Writte, but rather in what moode or figure they concluded all their blasphemies : which is all one with that which *Iob* calleth, *Sententias inuoluere sermonibus imperitis*, To wrap and fold vp sentences in vnskilfull vtterance, *Iob 38, 2*. This ambiguity of Oracles, was the cause why *Plutark* thought that none but such as were expert in Logicke, were fit to prophecie ; which prooues their Art, to consist and stand more vpon toyes then truth, vpon cauls then plaine dealings.

To this effect exclaimeth *Cotta* likewise ; *O sancte Apollo, tuis oraculis*
Chry-

Chrisippus totum volumen implevit, partim falsis, partim casu veris, partim falsiloquis & obscuris, ut interpretes egeat interprete, partim ambiguis, ut quæ ad dialecticum referenda sint, &c. O holy Apollo, with thy Oracles hath *Chrisippus* freighted a full volume, whereof part is altogether false (as I beleue) and some part true, but more by hap then cunning. Some are to be applyed and bent to what side wee list, others to obscure and darke, as he that takes vpon him to interpret, stands in great neede of an interpreter: and some are so doubtfull and ambiguous, as cannot be found out without the skill and subtleties of Logicke, &c. Whereupon I may conclude, that no man vnder the degree of a Master of Art, can either vnderstand or expound a prophesie. *Sceperus* a learned Writer of our age, enquireth where a man might meet with one, that could giue any gesse at things to come? *Nisi hoc ambiguum dubiumque, & quod in utranque partem referri posset, Vnlesse it bee so doubtfully, as may be wrested to the prooffe of either side.*

Cotta his exclamation against *Chrisippus* for the Oracles of Apollo.

Scep. 9. lib. 3.

We reade in *Irenæus*, that *Basillides* an Hereticke, in imitation (as it seemes) of *Minos*, *Numa Pompilius*, and the rest, dispersed his conceits and heresies abroad, *Secretorum quorundam misteriorum simulatione*. Vnder the colour and pretence of certaine secret Mysteries. Moreouer, *Marcus* the Magitian was wont to baptize, *In nomine ignoti omnium parentis*, In the name of the vnkowne Father of all things, to whom the Paynims built an Altar long before his dayes, at Athens. All the *Sybilis*, dwelt in grottes and secret places vnder ground; beside, they kept themselves no closer while they were aliue, then their books were holden after they were dead. *Nec ab ullo præterquam a diuinis inspicere potuerunt*, Neither might they bee looked into by any, sauing the two chosen persons that were appointed to that office.

cont. valeat lib. 1. cap. 22

Euf. lib. 4. c. 10

const. de falsa relig. lib. 1. c. 6

The Coniurers of *Persia*, finding themselves so farre ouermatched with the messengers of God, in cleere and open light, deuised to admonish the King; not *Vina voce*, but by a certaine hollow sound, conveyed into his priuy Closset, by a secret trunke, of sundry plagues and kindes of punishments, which were like to fall vpon his house, in respect he had too much depended and relyed vpon the Christians, and their encouragements. But when the ginnes and vices of the Trojan horse were layd open to the common view: the King himselfe (according to the worthy president of *Cyrus*, his predecessor in the same authority) gaue sentence against all the crew, *Vt decimarentur*, That the tenth person should be slaughtered. For, though the scales of *Daniell* were found, there was a vault; and though the Closset doore were shut, they found a vent for their villany, Dan. 14. 21.

Theod. lib. 5. cap. 22

The deuice of the Persian coniurers against the messengers of god

Theophilus the Byshop of *Alexandria*, descried the caues and holes, betweene another Idoll and the wall, wherein the Priests & Prophets lurking, gaue out what answers serued fittest for their purpose. I speake not of the Sacrifices to the Mother of the gods, and to *Proserpina* the Queene of hell, cleane vnder ground; nor of the bloody censure of the Turkes against all men that dare presume, to argue or dispute

spite against their *Alcharron*, partly, because it is too base to abide the touch; partly, least as *Lactantius* conceiue in a case not much vnlike: *Susceptas publice Religiones disputatio talis extingueret*, Such a disputation might happen to put out, and quench a forme and order of Religion publicly established.

De Orig. cr.
non cap.

But I wonder most at the fond conceit of *Julian* the vile Apostata, which was *Naturam auere in abstruso latere*, That Nature coueted to lurke in corners that were hidden; and that the diuine Nature would not suffer the knowledge of it selfe, to be driuen into the wicked and vnpure eares of men, with a simple kinde of vtterance. It seemes that *Tully* (though an Infidell) was otherwise perswaded in this point, demanding, *Hæc si Deorum signa sunt, cur essent obscura?* Howe it came to passe, that if these things must be taken and accepted as signes sent from God, they were so darke? As if he should haue saide, that either the Gods had (in very deede) a meaning to reueale them vnto men, in which case it was requisite to suite and match them with our fraile capacity; or he meant it not all, and then our paines are idle. He prooueth in another place, that things which are obscure, want both grace and maiesty.

Sec. lib. 3. ca. 9

De diuin. lib. 2

Aug. epist. 43

Ad vx. lib. 1.

The admoni-
tion giuen by
Tertullian to
his wife.

The peeuishe Heretiques themselves, discovered this masking vnder veyles, to be so fitte a shadow for abuse, as *Maximus Maudarensis* was not ashamed to obiekt against the Christians (though most vntruly) that they had a proper and peculiar God of their owne, *Ad quem in abdito videndum se componebant*, Whom they prepared themselves to behold in secrecie. I thinke the reason was, either because they shut their chamber doores, when they gaue themselves to pray, aswell to shun the leuen of the Pharisees, in bragging of their outward complements of zeale and charity, as also to follow Christ, as *Matth. 6, 17:* and *Matth. 6, 6.* Or else, because for feare of persecution, they were enforced to assemble and communicate in corners; and besides at times vnseasonable. In regard whereof, *Tertullian* giues warning to his Wife, to beware of matching with an Infidel after his decease, because (saith he) if you rise to serue and honor God, hee will grow iealous and mistrustfull, that either your life and conuersation is not as it ought, or your exercises according to the rule, *Qui male agunt oderunt lucem*, are not to be iustified.

Who list to see more slanders forged and surmized on this ground may reade the same good Father in his gallant and most iust Apologie: for otherwise, how great an ouer-sight had it beene in them, to lurke in angles without light, when their Maister Christ him-selfe, (as *Mat. 18, 17.* *Luke 12, 4.* *Heb. 12, 22.* *Apoc. 12, 1*) not only wrought his miracles, and taught his Apostles, in the fairest & most open light; promising that his Gospell should be preached on the tops of houses, but withal established his church (wherunto we are commanded to resort both for sound doctrine and lawful discipline) vppon a hill, comparing it sometime to *Sion*, sometime to a woman cloathed in the sun, some.

sometime to the Kings daughter, garnished with diuers colours, and to whatsoeuer else hath either height or maiesty. But, as the principles whercupon false Prophets build, are couert, and the places where they dwell obscure: so likewise are the prophecies themselues, and not more perillous in practise, then difficult in sence or vnderstanding. For, since all matters which are onely founded by coniecture, haue no cerraine ground whereon to rest: It is no maruell (as Saint *Cirill* writes) that the Diuels finest practise hath euer beene, to conuey the poyson of his drift within a cloude of ambiguity.

Thus as the old Cocke crowes, the young records; *Sequuntur Diabolum, qui sunt ex parte eius.* They follow the Diuell, that are of his band. And as the Prophet speaketh; *Sicut mater & filia, As the damme is, so likewise is the daughter.* For though the wicked tooke first very great and violent exceptions, as well to the Prophet *Ezechiel*, as afterward to Christ himselfe, for vsing parables, yet could they readily, and without any kinde of rising in the stomacke, put ouer and digest the Diuels sophistry: who like a wily Foxe, makes diuers holes to his earth, for feare of being waited for, or taken vnprovided. I could let in an Ocean of fit examples, for the prouing of this point, but because the Volume swelleth with the burden of it selfe, I will not charge it any further then is requisite. At such time as the Oracles of *Apollo* warned *Cambises*, to beware of *Smerdis*, who set lime-twigges for his Crowne, the King forthwith supposing, that his brother had beene meant, bereft him of his life; but after this, another *Smerdis*, who was nothing of the bloud: *Quem fata in occulto reseruabant, And whom the destinies concealed in the decke*, accomplished the Prophecy. King *Edward* the fourth in *England*, faulty (almost in the same degree) by practise against his brother, as the sequell proues; but for reuerence vnto the man, in some respect already tolde, I will passe it ouer.

The Emperour *Claudius*, being priuily admonished to beware of *Cassius*, caused the Gouvernour of *Asia*, whose greatnesse (as it seemes) he feared most, to be made away; forgetting that one *Cherea*, one of the Tribunes of the Campe, carried the same name, who performed afterward as much as was looked for. *Iupiter* intending to reuenge the wrong, which *Agamemnon* had done to *Achilles* about his Mistresse, at the request of his Mother the Goddesse of the Sea, conueyed a dreame (to this effect) into *Agamemnons* head, *νεῖ γὰρ καὶ εἶλετο πόλιν, &c.* That if euen now he would giue an assault, he should surprise the City. The warning was sent from the greatest God, and to the greatest Prince; and yet if we conceiue, according to the present tence, it was a lie, and put the King with all his Army in great perill of their liues. If otherwise, as the Grammarians speake; *Cum latitudine temporis, With large allowance and extent of time*, it might be verified, (as indeed it was) full tenne yeeres after without any fauour, but disgrace, for the present.

The same *Cambyses* (of whom I spake before) being aduised to be-

Chap. 28. The difference of Prophecies.

ware of a Towne called *Ecbatana*, would neuer come at one of those which was in his owne Dominions, but light by chance into another, where his life ended. So died an Earle of *Pembruch* at *warwicke* in *Wales*, when he was put in feare of *Barwick* on the border. And *Edward* the first, at *Brough* vpon the sands, when hee doubted *Brough* vpon *Stanmore*. The night before King *Henry* the fourth meant to set forward to the holy Land, with an intent to declare his inward repentance for the wrongs which he had done at home, by warring against Infidels: because it had beene tolde him that he should dye in *Ierusalem*, it was his fortune to fall sicke, and dye soone after in a Chamber, bearing that name heere at *Westminster*.

Barwicke in
Wales mista-
ken for that
on the borders

Wolsey the Cardinall of *Yorke*, being giuen to vnderstand, that at *Kingston* he should ende, would alwayes rather ryde about, then passe through *Kingston* vppon *Thames*, though it were his ready way from *Asher* to the Court. But afterward, notwithstanding all this diligence, the man was committed (by the Kings expresse commandement) to the charge of Sir *Anthony Kingston*, to be conueyed with all speed to the Tower, if vpon discouragement and want of heart, he had not fallen into a burning Feuer vpon the way at *Leicester*, and there decessed. The Iewes vppon a certaine prophesie, that one should spring out of that quarter, who should be Monarch of the world, supposing that their chaynes were almost loose, and their mis-fortunes drawing to an ende; became so braue and gallant against *Rome*, without regard of eyther lawes or Magistrates, that as a Countryman of their owne reports, *Ne aduersis quidem ad vera mutarentur, They were not reformed and brought to truth, no not with aduersity*. But whether this were verified in the Emperour *Vespasian*, who as *Iosephus* writes, *Prisquam Iudeorum finibus discederet, Caesar designatus est, was appointed Emperour, before euer he departed out of Palestine*. Or rather in our Lord and Saviour *Iesus Christ*, the King of Kings, whose day *Abraham* beheld, *Et gavisus est*, and was glad, albeit the stubborne Iewes refused, and cast off his gentle yoke, yet I am sure this ambiguity was one of the cheefest meanes to bring on that mortall warre, which according to the words of *Christ* himselte, *Left not so much as one stone vpon another*.

Cardinall
Wolsey durst
neuer ride thro-
row King-
stone vpon
Thames.

Ioseph, antiq.
lib. 7, cap. 10

Iohn 8, 56

In the time of *Valens* (the most wicked and blasphemous Emperour) some to sollace and delight themselues with hope of change, & others that were rich and happy by the malice of the time; being both desirous in one degree, though not with one humor, to know by wicked and forbidden Artes, who should succcede; the diuell (as mine Author writes) *Obscurum uti solet responsum dedit, Gaue an obscure answer, according to his wont, that the parties name of whom they were so curious to vnderstand, began with these foure letters, S. S. O. S.* This comfortable Oracle hauing beene deliuered and conueyed ouer from one friend to another by discourse, brake out at last, and came to the Princes eare; who musing and deliberating with himselte a while vppon the point, procured the dispatch (soorth-with) and riddance of so many

Theod. lib. 3,
cap. 13

ny

ny out of the way, as eyther in respect of honor, courage, wit, discontentment, or affinity with these foure letters, might by any possibility, eyther put his person or his state in hazard. But the conclusion was, that not *Theodosius* immediately, at whom he shot without all ayme, but first *Gratiam*, and afterward *Theodosius* attained to the gouernment.

The *Welshmen* had a prophesie, that the Roode of *Daruell Gathren* should set fire on a Forrest, a thing so farre from sence and probability, as no man could conceiue what it should meane: till *Cromwell* meaning to make a scorne of superstition, caused the fire where-with no Forrest stored with great trees, but a silly Fryer should be burnt, to be kindled with that Image. So that in very deed, a great man sprang out of *Iudaea* (but no lew.) *Theodosius* succeeded *Valens*, but not immediately. *Daruell Gathren* burned a Fryer, but no Forrest, and the strumpet had a childe by one *Eustathus*, marry not the Bishop, but the Copper-smith.

The Welshmen prophesie of Daruell Gathren concluded in Frie Forrest.

Theod. lib. i. cap. 22.

Thus haue I made plaine, that it neyther standeth with the duty of a Christian, which ought wholly to depend vpon the prouidence of God, nor with the iudgement of a godly wise man, that wold willingly both thriue in this world, and liue in the world to come; nor with the profession of an honest man, that hateth couine and deceite, to seeke out any other prompter then *ueritatis spiritum*, nor any other light then grace, nor any other meane then mercy, nor any other trade then singlenesse; for by the tree we may guesse at the fruite, and by the lips at the lettice.

CHAP. XXIX.

Of other impertinent enquiries, whereunto answer hath bene formerly made; but yet somewhat more heere illustrated.



Ow whereas some may perhaps enquire, whether the armes of God be shortned, or his mercy toward vs so much abated, as hee neyther can nor will inspire his Prophets in these latter dayes, with so large a measure of his grace, as those that liued vnder the yoke and bondage of the law? To this I haue already made a full and perfect answer, where I treated of the ceasing of that extraordinary giift, and therefore

Whether the armes of God be now shortned vnto vs in Prophetes or no.

in this place will say no more. But that considering it pleased Christ, not onely to giue some Apostles, and some Prophets, and other some Euangelists, others Pastors and Doctrs, To the consummation of the Saints, vnto the worke of the Ministry, vnto the edifying of the bodye of Christ, vntill we meete all into the vinity of the faith, and knowledge of the sonne of God into a perfect man, into the measure of the age of the fulnesse of Christ, Eph. 4, 11. But withall, to leaue the holy Ghost his Deputy (as *Tertullian* calleth him) To direct vs into all truth, Iohn 16, 13, And to continue with vs, not for a month, but for ever, Math. 28, 20, we neede

Tertul. con-prax.

not

Chap. 29. Of other impertinent enquiries.

The power of
Christ is not
stinted or
confined with
in bounds.

The diuell
beares no
loue to hea-
uen, but to
spoyles vpon
earth.

La& de Orig.
err. lib. 20, 18.
Some ordai-
ned to be re-
warded and
others to be
punished.

not thirst so greedily for like discoueries. Againe, we deny not, but that as the spirit bloweth where he list, Ioh. 3, 8, as the power of Christ is neyther stinted nor confined within bounds; so whe it pleaseth him, he may raise vp a Prophet that shall tell what is to come, but after such a manner, as he raised *Lazarus* from death, Iohn 11, 44; marry notwithstanding since we shall be pestered with false Prophets (as our Sauiour Christ warned vs) vnder the skinnes of Lambes, Matth. 7, 15, that is, the weede of plainnesse and simplicity, which inwardly are rauening and deuouring Woules. Since there were false Prophets once among you (saith S. Peter) *Sicut & nunc, in vobis sunt magistri mendaces, Euen as now there are among you lying Masters, 2 Pet. 2, 2.* Since as I proued in another place, the diuell can transforme himselfe into an Angell of light, 2 Cor. 11, 14, not for any loue he beares to heauen, but to prepare a way to spoyle on earth; we cannot be weary in distinguishing the Ministers of light from darknesse, truth from error, and lyes from prophesie. Saint Iohn aduiseeth vs, *Probare spiritus, To try Spirits, whether they be of God or not, 1 Iohn 3, 4.* And S. Paul so much esteemes this guift, *Discretionis spirituum, Of discerning spirits, 1 Cor. 12, 10,* as he matcheth it with that of working myracles. We reade that God commanded *Semei* to curse *Dauid*, 2 Reg. 16, 12. Againe, *Propheta cum errauerit & loquutus fuerit verbum, ego Dominus decepi illum, When the Prophet hath erred, and said the word (saith God by Ezechiell) I the Lord haue deceiued him, Ezech. 14, 9.* To like effect hee warranted the course which the lying spirit meant to take in abusing *Achab*, with his whole consort of Prophets, in those words, *Decipies & praualebis, 1 Reg. 22, 22.* The same God gaue ouer *Ezechias* likewise, *Vt tentaretur, 2 Par. 32, 31.* Beside, in that short forme of prayer which our Sauiour hath set downe for vs in the Gospell, our request is, *That hee leade vs not into temptation, &c. Mat. 6, 13.* Wherefore wee are to note out of a place of *Deuteronomy*, chap. 13, 3, that God permitteth vs to be tempted oftentimes, and that for sundry causes. First, *Vt palam fiat an diligamus in toto corde, in toto anima nostra. That it may be manifest, whether we loue with all our heart, and with all our soule.* And to the same effect S. Paul hath set it downe, that heresies must bee, that they which are approoued may be manifest, 1 Corinth. 11, 19. Another reason is, *Vt iudicentur omnes, qui non crediderunt veritati, That all they may be iudged, which haue not giuen credite to the truth, 2 Thess. 2, 9.* Thirdly, *Vt posteris detur exemplum patientia nostra, That an example of our sufferance may be transported and conueyed to those that shall come after vs, Tob. 2, 12.* Furthermore, that wee may repaie more speedily to God, when the diuell chafeth vs in most extremity. And last of all, *Vt habeat alios quos puniat, alios quos honoret, That he may finde some to reward, and some to punish.* Whereupon it is affirmed in the *Iudges*, chap. 14, that when *Sampson* went about to marry with an Infidell, *Parentes nesciebant quod res a Domino fieret, & quareret occasionem contra Philisthim; His parents vnderstood not that thing was wrought by God, that by this meane*

he

he might picke a quarrell against *Philisthim*.

When some shall say, *That here and there is Christ, when Antichrist himselfe shall come, according to the operation of Sathan, in all lying signes and wonders, &c.* 2 Thess. 2, 9. When the dayes shall be so dangerous as faith cannot be found without some difficulty, and if those dayes were not cut off by mercie, the very chosen and elect themselves shold haue much ado to shun the trap of guile, then may we count him happy, by the voice of Christ, *That persisterh to the finall end of all infirmity.* *Fauos etiam vespa faciant,* The Wasps make combs as well as Bees. And by the text it selfe it may bee gathered, that diuels of the middle sort might be cast out in the name of Belzebub, whom GOD reserueth by his mercy. *In deuorationem, cui vult, & quando vult, To be deuoured by whom, and when it pleaseth him,* Math. 9, 33. All these assaults are strong, but yet God is faithfull, who will not suffer vs to bee tried and tempted aboue our ability: *Omnia autem possumus, in eo qui nos confortat, But we may do all in him that comforts vs,* 4 Eldras chap. 5 verse 23.

Tertul. contra,
Marc. lib. 2.

But, euen as they which offered sacrifice to feigned Gods, with the fond *Arcadians*, were transformed into one wilde beast or other. As they that tasted of that whorish cup in the Renelation, were consumed by the wrath of God: As *Lot's* wife, onely for looking backe, was turned into a stone of salt: As none that hauing set their handes once to the Plough, drawing backe againe, are apt for the kingdome of God: so they that giue themselves from truth to lyes, are ten times woorse then either brute beasts or stones, and hatch more monsters in the Church of Christ, then euer Poets could deuise out of the crochets of their giddy fancies.

Such as giue
themselves fro
truth to lyes,
are worse then
brute beasts.

If then the diuel by this slight, in changing & transforming shapes and colours, as (without the grace of God) he may deceiue the best: and God himselfe hath sometimes armed him for reproofe of our assured faith, Luke 9, 62, which striue and skirmish vnder the most royal ensigne of the crosse of Christ; wee must seeke out more certaine grounds of difference, betweene the prophecies of God, & the deceits of Sathan, if we meane to be prepared against mischeefe. Neither is this matter difficult or hard, to those that labour in the Word. For, euen as God, enflamed with a mercifull and tender care of our soules health, hath specified the markes, whereby the false Apostles may be noted and distinguished from the Pastours of the Church: So may wee iudge of Prophets by the same, so often as it pleaseth him to raise vpp any, in an extraordinary manner.

CHAP. XXX.

Concerning such whatsoeuer they be, that will be taken and reputed as lawfull Prophets.

To proue the spirit to be inspired from above,



If therefore I require, that whosoever will be taken, and reputed as a lawfull Prophet, proue his spirite to haue beene inspired from above: for otherwise, how cunningly soeuer it bee veyled with a maske of guile, yet will it neither carry weight nor colour with the godly. Of this minde was godly *Ioseph*, Gen. 40. 8, when he told the seruants of King *Pharao*, *Dei esse interpretationem, That interpretation belonged vnto God.* And so likewise was *Daniel*, referring all vnto God which fore-telleth things to come, *Mihi quoque non in sapientia qua est in me, plus quam in cunctis uiuentibus Sacramentum hoc reuelatum est, &c.* For this mystery (saith he) was not reuealed vnto mee, in respect of any greater wisdom, then is in other men, &c, Dan. 2. 30. By *Iob* we are assured *Inspirationem omnipotentis, dare intelligentiam*, That the inspiration of the Almighty giueth vnderstanding, Iob 32. 8. So that wee may prescribe with *Amos* chap. 4. 7, *Partem super quam non pluit Dominus arefcere*, That the part doth parch and wither, vppon which God letteth fall no drops of his fauour. *Hoc primum intelligentes, &c.* For, this must we first of all conceiue and vnderstand (saith *Saint Peter*) that no Prophesie of Scripture, is made by priuate interpretation, 2 Peter 1. 21. For, not by the will of man, was prophesie brought at any time, but the holy men of God spake inspired with the holy Ghost.

Iamb. de mist. Aegypt.

In the meere grace of God consisteth the prognosticating force of all authority.

The steppes of men are slippery, their coniectures darke, their opinions variable, and their iudgements bounded within limits. *Iamblicus* in his Treatise of the mysteries of Egypt, vterly disproueth theyr conceits, which would haue drawne the gift of prophesie eyther from the light of Nature, or from any other fountaine, sauing the meere grace of God; *In quo omnis auctoritatis prasaga vis consistit*, In whom consisteth the prognosticating force of all authority. So *Christ* gaue his Father thanks; For concealing from the Learned, what hee had reuealed vnto babes, Luke 10. 21. And again, *He chose τα μυστα τα κρυφα ου, the follies of the world, to confound the practise of the curious*, 1 Cor. 1. 27. If prophesie be supernaturall Diuinity, then can it not bee taught by rule, *Sed per principia diuinitus reuelata*, But by principles reuealed by God onely.

Therefore, *Nabuchodonozor* acknowledgeth the gift of prophesie in *Daniel*, *Quia spiritus Domini in illo erat*, The spirit of God was in him, Dan. 4. 23. And the Wife of *Balthazar* seeketh to withdraw her Husband, from the fruitfesse confidence which hee reposed in the foolish prophets, that had lost the pole by this plaine demonstration, deducted from the cause efficient; That there was in *Daniel*, *Spiritus amplior & ostensio secretorum*, a more plentifull and ample Spirit, ioyned with disco-

discouery of secrets, Dan. 5, 12. Not long before the time, that *Saule* was called and aduanced to the gouernment, hee was aduertised by *Samuel* the Prophet, as it were for an earnest of Gods fauour towards him, that he should prophesie; But when? Marry *Cum insilierit in te spiritus Domini*, when the spirit of God hath inuaded thee, &c. 1 Reg. 10, 6. *Iosias* is saide to haue bene *Diminitus directus*, Eccl. 4, 93. and without him (saith *Esay*) we neither know where to finde, *Thesauros absconditos, vel arcana secretorum*, Esay 45, 3. Though *Balak* wold giue me the house full of gold or siluer (saith the Prophet *Balaam*) I can neither chop nor change the word of God, to speake more or lesse, Num. 22, 18. And againe, *Nunquid potero loqui, &c.* Can I speake or deliuer any other thing then that which God hath put into my mouth? Num. 22, 38. *Put as quoties fata aperienda sunt, in nobis situm esse, &c.* Thinke you (saith another Prophet in *Iosephus*) that so often as the destinies are to be reuealed, it consisteth in our will and power, to suppress or vtter what we list? Not so, *Nam ipse spiritus Oracula quae vult, profert nobis, nec scientibus, nec cogitantibus*, For the Spirit himself giueth out, what Oracles it pleaseth him, when wee doe neither vnderstand nor thinke of it.

Ioseph, Antiq. lib. 4 cap. 6.

Cassandra telleth in like manner, that when the spirit entereth into her minde, *λέγων το μέλλον τὰς μεμνηότες ποιεῖ*, it causeth those that are estranged from themselves, as it were by a kinde of trance to prophesy. *Audiam quid loquatur in Dominus*, I will heare what God speaketh in mee (sayth the Prophet *Dauid*, Psalme 84, 4) and so he might bee bolde to do, since Gods Spirit spake both by his voice and pen, *Spiritus Domini loquutus est per me, et sermo eius per linguam meam*, 2 Reg. 2, 25. And againe, *Lingua mea calamus velociter scribentia*, My tongue is like the pen of a swift Writer, &c, Psalme 45, 2.

Gods Spirit spake both by the voice and pen of *Dauid*.

Both *Manue* and his wife, were made acquainted with the secret purpose of Almighty God; but from his owne mouth, and by the seruice of an Angell, Iudges 13, 22. *Elizeus* discouered the inward thought of *Gieze*, 4 Reg. 5, 26, and all the wordes which hee spake in his priuy chamber, 4 Reg. 6, 12, but by the grace of dispensation, Amos 3, 7. And therefore we may note a great regard in *Hely*, to distinguish betweene Reuelation and Fantasie, when he gaue aduice vnto *Samuel*, declaring what had chaunced him, before hee were instructed in the word of God) to returne to sleepe, and not answeare any more, till the voice had cald him againe, 1 Reg. 3, 9, supposing, that a dreame wold vanish like a shadow of it selfe; but the voyce of God would not giue ouer, till his holy will and pleasure were accomplished, *Sensum tuum quis sciet nisi dederis sapientiam, et miseris spiritum in sanctum tuum de altissimis?* Who shall attaine to thy sence, vnlesse thou giue wisdom, and send downe the Spirit from the highest, Sapientia 7, 9. He giueth *Inspirationem et omnia*, Acts 17, 26. And the Preacher earnestly perswadeth vs, in no wise to set our hearts vpon a vision or prophesie, vnlesse it descend *Ab altissimo*, Eccl. 49, 3. The reason followes in *Saint Paule*,

A great regard distinguished betweene reuelation and fantasie.

Quæ Dei sunt nemo nouit nisi spiritus Dei; For those things that are of God, or belong to him, are not otherwise to be understood, then by his Spirit; 1 Cor. 2. 11.

The Spirits
are to be ex-
amined by the
word of God.

This warrant of Gods Spirit, therefore is the chiefeft and surest meane of distinguishing betweene the false and true. But yet, since that olde Mounte-banke of Bethel, 3 Reg. 13. 1. was not ashamed to pretend this warrant, when he went about to coufin and deceiue, Iohn 3. 8. And the false Prophets in the dayes of Ieremy, demanded how the Spirit of God could forsake them, &c. We must examine them by the word of God, as by the touch of truth: *For if an Angell should preach any other faith or doctrine, then that which beganne first at Ierusalem, Acts 1. 8. and hath bene since dispersed ouer all the world; let him be Anathema, Galat. 1. 8.*

God is offended heauily with a mortall sinner, which abuseth his holy name; much more with a deceitfull Prophet, that dare carpe at his prerogatiue. And therefore let them vaunt of Ierusalem, the Arke, the Cherubin, the Couenant, or of what they list, a protestation which is flatly repugnant to the deede or act it selfe, auaieth not to strike off the fine or amercement, which is set vpon those malepert aspiring Iackes, that couer lies with hope, and hookes with hony. The reason why Saint Peter would not forsake, or leaue his Master for all the World, was, *Because he had the words of euerlasting life, Iohn 6. 68. which are a lanterne to our steps, a fountaine of true wisdom, a staffe of stedfast comfort, and an Oracle of certainty.*

The discerners
of our spirits,
and purpose
of our hearts
are the Scrip-
tures.

The Noblemen of Thessalonica, for triall of the soundnesse of that spirit, wherewith the Disciples and Apostles taught, repaired to the Text of holy writ, *Acts 17. 11. Scrutantes scripturas, an hac ita se haberent, &c. Searching and examining the Scriptures, whether these things were indeede as they were tolde.* And to this Oracle, our Sauour, Ioh. 5. 39. sent the Scribes and Pharises, who seemed to make doubt of his authority: For these are indeede, *Discretiores spirituum & intentionum cordis, Heb. 3. 12. The discerners of our spirits, and of the purpose of our heart.* Ioh. 11. 48. According to the Scriptures rightly vnderstood, not onely scruples were decided, *Deut. 17. 10. while the Law bare all the stroke, but cases of our soules shall be determined in the day of iudgement.* Ioh. 12. 48. *Shall the people, saith Esay, require a vision of their God for the liuing from the dead? Esay 8. 20. Ad legem magis & testimonium, quod si non dixerint iuxta verbum, hoc non erit eis matutina lux; Rather let them come to the Law and the testimony: but if they speake not according to this word, they shall not enioy the morning light, &c.* And therefore, as we blame not Saul, for asking counsell of the Priests and Prophets, 1 Reg. 28. 6. to whom the gift of sound interpretation was allotted, and assigned by the mercy of Almighty God; *Deut. 17. 9. That the people might euer haue an assured ground whereon to rest, and the spirits of the Prophets might be subiect to the same; 1 Cor. 14. 32.* So God hath rased him out of the Booke of life, *For seeking knowledge by the wicked spirits, when the Spirit of his God had quite forsaken him; 1 Reg. 28. 16.* The Prophet
David

Dauid would not be beleueed any further, touching the plot of that holy Temple, which his Sonne should build, then hee could bring prooffe; 1 Par. 28. 19. *Omnia venisse scripta manu Domini ad se, vt intelligeret vniuersa opera exemplaris*, That all things appertaining to the same, came to him written with the hand of God, that he might vnderstand all the workes of the patterne. Christ by the warrant of the word, approued himselfe to haue beene that very right and true *Messias*; whom both Abraham beheld in spirit with exceeding ioy, Iohn 8. 56. And Dauid with great satisfaction, Psal. 109. 1. And Moses preached daily in his ceremonies: 2 Cor. 3. 15. Whereupon Saint Paul doth iustifie the doctrine taught by the Disciples and Apostles, chiefly for this cause, that it was the same which the Prophets had foretold, and Moses had prefigured; Acts 26. *Moyse habent & prophetas*; For they haue Moses and the Prophets, said Abraham to the glutton, that was plagued and tormented in the gulf of hell, *To whom if they will giue no credit, neither will they to a man that should arise from the dead, &c.* Luke 16. 21. There may be, and I doubt not but there are at this day, *Sedechias*, great store, which deliuer rules by rote, and crie out; *Viuit Dominus, hac dicit Dominus, cum Dominus non sit loquutus*; Thus saith our Lord, when hee spake it not: Ier. 14. 14: There may be forged visions and reuelations, but they carry not *Responsa Domini*; The resolutions of God: Mich. 3. 6, 7. The World may runne of wheelles, but they are not those of which Ezechiell the Prophet spake, Ezek. 20. *In quibus erat vita spiritus*. There may be strong and mighty blastes, to shake the rockes, and turne vp mountaines from the bottome; But not in the Spirit of the God Almighty: 3 Reg. 13. 12. Diuers may chat and babble, *Fabulationes*, Old wiues tales; Psal. 119. 86. *Sed non vt lex tua*; But they are not like vnto thy Law. Wherefore wee may finde plainly by Iosephus, that albeit the plagues and miseries of the stubborne and stiffe-necked Iewes, were reuealed beforehand to their generall; yet so great care was taken in that wretched time, that the people might not be abused, or misled by priuate fancies, wanting warrant in the written words, that the story setteth downe withall; *Probe nouisse illum prophetarum libros*, That he was very skilfull, or well learned in the Bookes of the Prophets. Dionisius a godly Bishop, being warned in a vision, not to be too scrupulous, in forbearing to reade Bookes of heretikes, considering he might as easily find matters there, whereby to confute themselues, as Saint Paul did in Epimenides, Aratus, Menander, and (which is more) in the very marble stones, to garnish and set forth the Spouse of Christ: would not giue credit to the same, as comming from the Spirit of God, although he were both learned and able to discern, before he had examined and proued it; *Voci Apostolica conuenientem*; To be agreeable to the voice Apostolike. Alluding either to that warrant, of making prooffe of all things, so that wee retaine no more then is religious and good; 1 Thess. 5. 21. Or to another place, where all things are said to be, *Munda mundis*, that is; *Cleane to those that are cleane*; Titus 1. 15. Or to the sheete, let downe to Peter by foure corners,

Forged visions
doe not carry
Gods resoluti-
ons.

Ioseph. de bel.
Iudg. lib. 3.
cha. 14.

Dion. de Bap.
vt citat. ab Eu-
sebio.

Chap.30. *Against vnlawfull Prophets.*

Nothing can
be counted
common or
vncleane,
which God
hath purified.

corners, Acts 10, 15, shewing that nothing may be counted common or vncleane, which God hath purified. Wee know, that no man can lay any other foundation, then that which is already laide for vs, which is Iesus Christ, that we are built vpon the Prophets and Apostles, Christ being the Corner stone, 1 Cor. 3, 11. Eph. 2, 20. And that all knowledge which hath no ground in him nor in his word, Not onely puffeth vp, as S. Paul declares, 1 Cor. 8, 1, but banisheth for euer from the sight of him, who chose the meanes which were accounted foolish in this world, and to the sight of flesh and blood, to confound the wicked in the pride of their presuming pollicy.

Such as are
not inspired
by the gift of
God, ought
not to be ad-
mired as a
Prophet.

Whosoever therefore murmureth with Mary against Moses, Num. 12, 2, picketh quarrels with Dathan and Abiron, Numb. 16, 3, against those that are in office to correct and punish sinne, setteth vp one Altar against another, *Præuaricationis animo*, mistrusteth God with Israel in the Desert, maketh a hotch-potch or a mingle-mangle, betweene the lawfull and true seruice of God, and the blasphemies of Idols, with the Priests of Samaria, or demandeth counsell and aduice of Belzebub, the God of Acharon with Ochozias, can neither be thought to be inspired by the gift of God, esteemed as Christian, regarded as an honest man, nor admired and frequented as a Prophet. Wherefore, first we must away with wicked Adamites, whose manner was, so often as they burned in vnlawfull or vncleane desire, to cry *Spiritus in hanc concaluit, My spirit waxeth hot, or is enflamed to this woman*, though she were the Wife of another, and thereuppon to enioy and vse her (as it were by warrant from the Court of Heauen) so farre as the Pastor was enforced to confirme, to seale and ratifie the bargaine made betweene the parties, by that Text in Genesis, chap. 1, 22, though wrested like the diuels *Scriptum est, Encrease and multiply*. Next away with the most irregular and lawlesse Anabaptists, who neuer vouched other reason for committing murder, whoredome, theft, and whatsoeuer sinne they were enclined most vnto, then the stirring and suggesting of their own dishonest spirit, when the mood enflamed them. And last of all, away with the fayned reuelations and visions of Roger Bacon, Fryer Hilton, Sauanorola, with the rest of that vngodly crew: because they dare not shew their faces against the Church of Christ, which is *Acies ordinata, An Army marshalled in order*.

Against all
blasphemous
Sectaries.

Tertul. de pre-
script heret.

Whatsoeuer credite they haue gotten (as Tertullian writes) in *Castris rebellium, ubi esse tantum promereri est, In the Campe of rebels, where a man which being and assisting onely, may come forward & atchieue great honour*; yet they draw no Charter from the written word, their gesses are not warranted by the holy Ghost, they wrest but prooue not, they deceiue but teach not, and limme their letters rather with the waterish colours of abuse, then with the lasting oyles of plainenesse and religious simplicity. I know that strange forewarnings haue beene fathered vpon S. Bridget, Abbot Ioachim, and others of the better sort, exprefsing with most bright and liuely colours, the debate and discord which hath

hath beene passing hot in this vnhappy age of ours, betweene *Iacob & Esau*, and no further off, then in the bowels of *Rebecca*. But since wee finde, that *Dominus narrabit in scripturis populorum, &c.* *Psal. 84, 6.* God will declare in the scriptures of his people, that truth ought to bee resounded from the tops of houses, *Luke 12, 3,* and that such toyes as these, which neyther were prefigured by *Moses & the Prophets*, nor are now comprised in the Gospel, nor approoued by the Church of Christ, deserue to be marshalled among those fancies and *Apocrifas*, which *Eustochium* was taught to shun, as the Serpents egges then regarded for their weight. I thinke it safer to conceale them with a veyle of silence, then by example to let in a world of blasphemies. For otherwise this inconuenience must needs fall out, that as nothing is so foolish or ridiculous, but hath beene pleaded and defended by some one Philosopher or other; so nothing is so godlesse and erronious, which may not bee coloured with the varnish of dissimulation. If now it be demanded, who shall expound, interpret, or apply the Scriptures, for the sifting of the spirits and their prophesies; in this case I answer, that none are so fit as the lawfull Pastors of the Church; for that was the plaine meaning of *S. Paul*, when he resolu'd, *That the spirits of the Prophets should be subiect to the Prophets, 1 Cor. 14, 33,* because our Sauior was no God of discord and dissention, but of peace and vnity.

Provided alwayes, that these Pastors be called orderly, as *Aron* was, Pastors ought Heb. 5, 4, that they be not greazed in the hand, as the Leuite of *Michas*, *Iud. 17, 12,* that they enter by the doore, and climbe not vp another way, like a theefe and a robber, *Ioh. 10, 13,* that they bee as *Apollo* was, *Potentes in scripturis, Mighty in the Scriptures, Acts 18, 24,* able to exhort in sound doctrine, *Tit. 1, 9,* and to conuince those that oppose their malice against truth. If otherwise, I may bee bold to say with *Martian* the learned Father, that it had beene better for the Bishops to haue thrust their hand into a bush of thornes, then to haue laide them on the heads of such vnlearned Ministers, as haue neither skill to teach the simple, to restore the weake, nor to reduce the wandring. For if it were affirmed of the Iewish Priest, *Heb. 5, 1,* who was but a figure of that Priest by whom ours are authoris'd in the ministry of the truth, *That his lips should keepe the law, and that we should require it at his hands, because he was a messenger of the God of hosts, Mal. 2, 7.* If he were then made Iudge of plea and plea, *Deut. 17, 10,* and enfeofed with so sure a promise, as *S. Augustine* doth plainly teach, that though he liued ill, yet he could not teach amisse: How much rather may we warrant and assure our selues, that lawfull Pastors orderly succeeding in the ordinary function of the twelue Apostles, *1 Tim. 4, 14. 2 Tim. 1, 6,* which were prefigured by the twelue Tribes of *Israel*, to whom the sonne of God hath promised his grace and diuine assistance, *So oft as two or three bee gathered together in his name, Math. 18, 2:* with whom at his departure hence, he left not onely keyes of discipline, *Iohn 20, 23. 1 Cor. 5, 5,* but the mighty working of his holy spirit, with these heauenly properties,

Hieron. ad
Eustoc.

Pastors ought
to be called
orderly, & to
enter at the
doore, not to
climbe ouer
the walles.

Soc. hist. lib.
5. cap. 20.

De doct. chri.
sti. li. 4. cap. 27

perties, To sanctifie, Rom. 16, 15. To suggest vnto their mindes and memories from time to time, whatsoeuer had beene eyther saide or done by him, Iohn 14, 26. To leade them into all truth, and remaine with them to the consumation of the world, Iohn 16, 13, Math. 28, 20. And not with them alone, but with as many as should bee inserted and engrafted on the stocke of faith, by the ministry of their preaching, Ioh. 17, 20. How much rather may wee warrant and assure our selues, Isay, that these shall alwaies hold the skill of measuring and poyling doubts, the depth of vnderstanding, and the meanes to make an ende of them?

Pawnes and pledges of good will betweene the Church and Christ her Spouse.

Euseb. lib. 5. cap. 16.

These graces are as rings or pawnes and pledges of good will, betweene the Church and Christ her Spouse, not for one day, but for all dayes, they cannot corrupt and putrifie, like puddles in the filthy Cesternes of abuse; but renew from time to time, and spring vp to life euerlasting. The Church of Christ shall neuer want true Pastors to direct vs into a godly course, although *Miltiades* obserued rightly, that vpon the death of *Maximilla* the wise woman, otherwise called the false Prophetesse; not one Prophet could be found or heard off (for the space of foureteene yeares) among her foolish Secretaries. For as that graue and learned Doctor *Gamaliel* said in the Counsell openly, *If the worke be of men, it may be dissolued, but if it be of God, it is indissoluable, Acts 5, 38.*

CHAP. XXXI.

Against pretended colours, and vaine flourishes on the written Text, by trying them in most effectuall manner.



Sathan could alledge a written Text against the truth it selfe.

Hus farre wee finde, that reuelation and warrant by the Word of GOD, are notes whereby we may discerne. But yet because experience hath taught vs, that the false Prophet in *Bethell* was not ashamed to pretend, *That the word of God had beene reuealed to him by an Angell, 2 Reg. 13, 18*, which was false; and Sathan likewise (to put in claime to the second note) by vouching text against the truth it selfe, Math. 4, 9. Wee must not altogether stand vpon pretended colours, or vaine flourishes vpon the Text, but try them in another point more effectuall then eyther of both those. Namely, whither they professe a resolute and constant faith, in the blood and merites of our Lord and onely Sauour Christ Iesus. *For no man* (saith Saint Iohn, chap. 6, verse 29.) *can do the workes of God, without beleefe in him whom he hath sent.* Againe, faith is the perfect object, which the lookes of God regard, and therefore whatsoeuer fable, fancy, figure or conceite springs not from this sweete roote, is damnable.

The gift of myracles was not common at the first beginning of the Church, to all that bare the name of Christ, by tytle rather then by troth,

troth; but to those onely that beleueed in his death, and such a drugg true faith is holden by the holy Ghost, and of so rare account, as no greater weight thereof, then one silly graine of Mustard seede, is able to remooue a mountaine, *Math. 7, 19.* Wherefore Saint *Paul* repaired neyther to the Pole, the Planets, fixed Stars, nor salt Sea-gods vpon the wracke; but to this certaine meane; affirming with a stedfast and inuincible beleefe, *That all things should succeed and take effect in order, as they had bene reuealed in the vision, Acts 27, 14.* Faith is the Salte, which ought to season all our thoughts and deedes, it is the wedding Garment, without which we cannot enter to the Feast; and the marke which sequestreth the Goates from the Lambes, and the chosen from the castawayes, *Heb. 11, 33.*

By faith, not onely *Sampson, Barac, Dauid*, and the rest preuailed against mighty states; but simple persons, babes, and women, against Sathan and his ministers. If a Prophet which expoundeth dreames, or giueth warning of a thing which after comes to passe, endeouour to withdraw the people from the seruice of their God, wherein defect of Faith, and true beleefe is signified; *Non audies verba propheta illius, thou shalt not heare (saith God himselfe) the words of that Prophet. Deur. 13, 12.* For euery spirit that confesseth Iesus Christ, to haue come in the flesh, is of God, and euery spirit that dissolueth Iesus, is of Antichrist, *1 Iohn, ch. 4, 3.*

Against false Prophets and expopnders of dreames, that they are not any way to bee credited.

The wicked Arrians therefore, who took vpon them to diuine what foule weather should betide the Church; were not capeable of this gift, because they swerued from the sound beleefe, concerning Consubstantiality. No more was *Simon Magus, Theudas, Marcus* the magitian, nor (in our time) the Anabaptists and Familistes of loue, howsoeuer some of them haue hunted most ambitiously and eagerly, to be reputed skillful in those matters.

Beside, this principle is so certainly and infallibly true, as no Hereticke in these dayes (sayeth Saint *Augustine*) dares offer himselfe to the combate; *Nisi nomine copertus Christiano, Without being couered at the least, with the name or title of a Christian.* And again, *Omnes Christum pradicant, sed qua fide et ore, inspirationem sunt reddituri: Al preach Christ, but with what faith or countenance, they shall one day giue account, &c.* He that is not with vs is against vs, and whosoever cleaueth not to *Nazareth*, must filch his prophesies from *Iericho*. Against this principle, it may be that the rare example of the *Sybils* will be pressed and obiected by some busie bodies, which had rather cauill, then conforme themselues to truth. And with better colour, by so much as *Lactantius, Constantine, S. Ierom, Eusebius*, with some others, haue afforded them the guift of Prophecie, &c. For answer and dispatch whereof, I would be very loath, to diminish or detract their discrete and bathfull virgins the least part of praise or commendation, vvhich hath bene assigned and allotted to them by the learned. But when I call to minde, how seldome one kinde of instance hath beene found, against

Aug. de curio. quest. Epi. 5, 6

De Trin. lib. 5

Lact. de vera relig. Euseb. orat. ad sanctos cap. 18.

against that ground of Saint Paul, Rom. 10, 17. *Fides per auditum, Faith comes by hearing, hearing by the word of God, &c.*

The mysteries
of our saluati-
on not slightly
toucht, but
plainly speci-
fied.

It seemeth very strange, that they which neuer heard the Preacher, nor examined the word, should not slightly touch, but plainly specify the mysteries of our saluation. Againe, it is most euident by *Liuy*, and by other writers and reporters of the State of Rome, that *Duumviri sacrorum*, which hauing charge to looke into the propheties, were first sworne to report no more then truth; brought out such warninges of erecting Alters to false Gods, repairing idols, yeelding sacrifice, with other execrable monuments of Atheisme and grosse Idolatry, as no wisemā will iudge, could issue from a person, or from diuers person, that were eyther guided or inspired with diuine intelligence. For, as lawfully in all respects, might the Priests of *Samaria*, *Deum colere, dijs quoque suis seruire, iuxta consuetudinem gentium, de quibus translati fuerant*, Both worship the true God, and yet serue their false and fayned Gods, according to the manner of the Nations, from which they were transported to *Samaria*, 4 Reg. 17, 53. As well may we serue God and Mammon, Math. 6, 24, and speake halfe *Hebrew* and halfe *Ashdod*, as blend the graces of the Spirit, and the doctrine of Idolaters, in one mass together.

No mixing the
graces of the
Spirit, with the
doctrine of I-
dolaters.

But since I finde a sort of godly verses vouched out of their vessels by the learned Fathers of the Church, which could not flow from any wicked or vngodly sinke; I will forbear to iudge, or to except against the iudgement of Antiquity, which hath waded in the cause before my time. Supposing for an answer to the doubt and scruples which I put, that either the same Magistrates of Rome, which caused the Bookes that were found in the Monument of *Numa Pompilius*, to be wasted in a burning flame, because they specified a certaine forme of Religion and Doctrine, greatly differing from that, which at the time of finding was in vse and exercise at Rome; inuented likewise sundry foyles and shadowes of Idolatry, to make the directories sureable with the present state: Or that the diuell cast these darke & mystye vapours to obscure the light, rather then condemne the women, whom diuers do beleue, and I dare not deny, to haue beene inspired vvith this gift aboue their equals.

But though we should admit them (for their priuiledge) into the formost ranke, what forceth this against my ground. For howsoeuer God himselfe, *Qui vniuersa operatus est per se impium quoque ad diem malum*, Who hath wrought all things, euen the wicked to their heauie day, Prou. 16, 4. except against the rule, or, for the glory of his name, extort the truth out of their lips, which hate & persecute it to the death: this proueth not, that we may dub or ordain Prophets when we list, of whatsoeuer sect or limit rules & haue a generall extent, by presidents of particular consideration. The purposes of God are only knowne and vnderstoode by him, and therefore we must keep the beaten cause, without turning to one side or other.

God extorteth
the truth out
of their lippes,
that hate and
persecute it to
the death.

It

It is most certaine, that *Pharao*, *Abimelech*, *Nabuchodonozor*, *Baltasar*, *Herod*, *Sapores*, *Constans*, *Julian*, *Valens*, and the rest, had sometimes visions of terror and discouragement, sometime of grace and mercy, to reclaime them from their crooked wayes: but these cannot auow these hell-hounds to be Prophets. It is well knowne, that *Socrates*, who spake and wrote so sweetly and diuinely, as *Erasmus* was about sometime to crie; *Sancte Socrates ora pro me*, was daily waited and attended on by a certaine spirit, which gaue warning of the priuy snares, that were set to catch and to entangle him: *Num. 22. 4.* *Balac* the wicked King of *Moab*, was able to foretell, that the children of *Israel* should deuoure his subiects; *Sicut bos solet herbas carpere, As an Oxe is wont to snatch vp grasse.* And *Balam* being called forth by the King of *Moab*, onely to this ende, that hee should accurse the Saints of God, was so prompted and enstrusted by the way, as hee acknowledged their piety and godlinesse, wished that his life might ende, after the manner of those iust men. Adding further, that *Israell* should be raised vp, and encouraged like a Lyon, and neuer abandon or forsake the chafe, till they were glutted with the bloud and slaughter of their enemies. If these examples be not thought sufficient to serue the turne, which no wise man will thinke, what can they say to *Balaams* Ass, who plaid his part as throughly, in reprobuing his Masters rash and vnaduised heate, as any one: And yet I thinke it be as like, that God may extraordinarily worke in a man that wanteth faith, as is in a beast that is void of reason: *The Oxe knew his owner, and the simple Ass his masters cribbe, but Israell knew not me*, saith the Lord by the Prophet: *Esay 1. 5:* The godlesse *Madianites* were inspired in a dreame, with the fore-sight of their owne mishape; *Iudg. 7. 13.* And which may seeme more strange, though God alone illuminate our mindes, as wee learne by *Daniel*; yet their own friends (in that very instant) gaue a right & sound interpretation.

The Sorcerers and Coniurers, which were in greatest credit with the wicked Kings, sometimes acknowledged Gods holy finger to haue wrought with *Moses* and the rest, as we haue heard before; sometimes confessed themselues to be ouermatched with a stronger arme, and yet they carry not the names of Prophets. Note further, that the bloody messengers, which were sent forth by *Saul* to apprehend *Dauid*, were esprised (on a sudden) with the spirits of the Prophets whom they met, and beganne forth-with to prophecy. And *Saul* himselfe, hauing the true seruants of God in chafe, was glad to strip himselfe, and prophecy among the rest. Whereupon the Prouerbe grew, *Nunquid & Saul inter Prophetas*: I could adioine his last words touching *Dauid*; *1 Reg. 26. 27.* And not long before his end, *Faciens faciet, & potens poterit.* According to the sentence giuen by Saint *Iohn Baptist* of his Master to the Scribes and Pharises: *Iohn 3. 30.* *Hunc oportet crescere, vos autem minui;* This man must encrease, but you shall be taken downe: which differ little from the first in quality. *Pilates* wife was neither Saint, nor (for any thing I find) of sound beliefe; *Mat. 27. 19.* and yet shee forbad her

Diversity of
visions to re-
claime men
from their wic-
ked wayes.

Num. 23. 24.

God may
worke extra-
ordinarily in
a man wan-
ting faith, as in
a beast void of
reason.

Sorcerers and
Coniurers con-
fessed the pow-
erfull arme of
God.

The admoni-
tion of Pilates
wife to her
husband as he
sate in iudge-
ment,

her husband as he sat in iudgement vpon the sight of a feareful dream, in no wise to imbrew his hands with the guiltlesse bloud of our Redeemer. With these it shall not be amisse to couple *Caiphas* in one linke, who notwithstanding, he were a ranker and more professed enemy to truth, then any of the rest, yet in respect he was *Illius anni Pontifex*, The Bishop or high Priest for that yeere; is affirmed by Saint *Iohn* to prophecy: *Iohn 18. 4.* Or if they tie this priuiledge, rather to the chaire then to the person, what can they pretend against the strange example of the *Iewes*, who gathered vpon these words of Christ; (*where I am, you cannot come*) a certaine glimse or priuy light, of his departure to the Gentiles.

Sueton. in Ve-
spasi.

Euseb. lib. 9.
cap. 2.

A strange
Prophet ta-
ken vp in
Thrace, in
the raigne of
Constantine
the second.

Zonar. An.
tom. 3.
Sozom. lib. 1.
cap.

Vespasian, without any kinde of charme, restored a blinde man to sight, if *Suetonius* may be beleueed. *Theotecnus* erected an Idoll, *Ioui* *ouip*, and wrought strange things by Magicke. The *Novatian* Heretickes (as *Theodoret* reports) were not altogether voide of the gift of miracles; no more was *Iudas* (as Saint *Ambrose* writes) while hee remained in the fellowship. For diuers cast out Duels in the name of Christ, whom notwithstanding in the latter day, hee will not acknowledge for his lawfull Ministers. *Mat. 7. 22.* Wherefore as the Sunne shineth equally both vpon the good and bad; *Math. 5. 45.* so God imparteth gifts of nature equally to both, not as the signes of fauour to the wicked: but rather for a stronger charge vpon them, in respect of their vnthankfulnesse. I speake not of him that built his Altar *αγῶς τοῦ θεοῦ*. To the vnknown God; *Acts 17. 27.* nor of another Prophet who was taken vp in *Thrace*, during the raigne of *Constantine* the second, with this inscription vpon his Monument; *Christus nascetur ex virgine, & credo in eum*, Christ shall be borne of a Virgine, and I beleue in him. And on the backe-side was engrauen to answer that, *sub Irene & Constantino me rursum videbit Sol*; Under the raigne of *Irene* and *Constantine* the Sunne shall see mee againe, which fell out accordingly. But I will conclude this matter with the true conceit of *Sozomen*, that nothing fell our righter, for the certainty and euidence of truth, then that it pleased God to quicken and inspire the mindes, not of his seruants onely, but of aliens and strangers also with his holy gifts. Not much vnlike a skilfull and expert Musitian, who deuifeth extraordinary strings, for the playing of strange musicke. For no man will suppose, that either *Socrates*, or his *discipulos*, *Balac*, *Balaam*, *Balaams Asse*, the Catch-poles of King *Saul*, or *Saul* himselfe; the *Madianites*, an Oxe, an Asse, *Iudas*, *Caiphas*, the wife of *Pilate*, *Valens*, *Herode*, *Iulian*, with all the kennell of those hell-hounds, were such Prophets as *Esay*, *Jeremy*, *Ezechiell*, or such as godly persons ought to reuerence. Although it pleased God sometime, when sinners either wandered, or wept by the streames of *Babylon*, and hung their Harpes vpon the branches of the Willowes, for the taking downe of presumptions crest, or trailing of the painted plumes of glory in the dust: or for a manifest & certain prooffe, &c: that grace is neither in the willer, nor in the runner, but in him that sheweth mercy: Or for some other

other secret cause, reserved only to the knowledge of himselfe, to work as mightily by euery one of these, and in as strange a manner as by the *Sibilles* or other Oracles. But chiefly let vs marke that place of *S. Luke*, where the wicked spirits which tooke knowledge both of *Christ* and *Paul*, because they kept and held one certaine course, refused afterward to stoope or yeeld one iote to the sonnes of *Scena* the Iewish Priest, *Acts* 19, 13, 14, 15, adiuring the in the name of *Christ*, because their faith was false and counterfet.

Furthermore, because many which professe *Christ* outwardly, deny him in their hearts, according to the sentence of the Prophet, *Populos hic labijs me honorat, cor autem eius longe est a me*, *Esay* 29, 13. *Matth.* 15, 8. And as our owne experience hath daily prooued by the death of many, which although they liue together with vs in the bosome of our outward Church, are notwithstanding made away for Witchcraft, Sorcery, and such like trumperies, by iustice of the land. I ioine to these another note, which is, that whosoeuer will auerre and iustifie the course of his proceeding, eyther touching myracles, or prophesie, to be consonant to truth; must onely worke by *Iesus Christ*, and in his holy name, without eyther sauce of *Magicke*, helpe of spirit, or any mixture of impertinent and most vnprofitable ceremonies. For euen as *Christ* himselfe beeing planted and enstalled at the right hand of his Father, *Hath subdued all things vnder his owne feete*, *Ephes.* 1, 21. So certainly there is none other name vnder Heauen, whereby we may be saued, *Esay* 45, 23. *Rom.* 14, 11. Nor wherat the knees of all things shall bow, *Philip.* 2, 10. Neyther is it possible for any man to speake with the Spirit of God, that saith *Anathema* to *Iesus*, *1 Cor.* 12, 3. The poore Widdow in *Sareptha*, forbore to acknowledge *Elias* to be the man of God, till shee had heard the manner of his inuocation, touching her sonnes recovery, *3 Reg.* 17, 21. *Samuell* reuealed vnto *Saul*, the deepest secrets of his heart, but not before the Page were gone away, that he might declare vnto him (in like manner) the word of God, *1 Reg.* 2, 27. The people would not permit that *Jonathan* should lose one hayre, *Quod cum Domino operatus esset*, Because he wrought with God, &c. *1 Reg.* 14, verse 45.

The voyce of *Esay*, *Jeremy*, *Ezekiell*, is alwayes, *Hac dicit Dominus*: Of *Micheas*, *Nos ambulauimus in nomine Domini nostri*, Wee haue walked in the name of our Lord, *Mich.* 4, 5. Of *Agabus*, *Hac dicit spiritus sanctus*, These things saith the holy Ghost, &c. *Acts* 21, 11. *Christ* cast out spirits, *Verbo* with a word, *Math.* 8, 16, that is, by adiuring them, not by *Belzebub* the Prince of the diuels, but in his owne authority. And againe, *Spiritu Dei*, In Gods spirit, *Math.* 12, 28. *Peter* had none other charme, then these plaine and pithy words, *Sanet te Dominus Iesus*, Our Lord *Iesus Christ* restore thee, *Acts* 9, 34. Nor *Paul*, for the recovery of *Publius* his Father, *Then the laying on of his most blessed hands with inuocation*, *Acts* 28, 6. The silly captiue woman in her cure of the King of *Iberes* childe, vsed these words onely, *Christus qui multos ser-*

For such as will iustifie their proceeding concerning myracles or prophesie consonant to truth,

Examples alledged in this case to effect all purpose.

Peter had no charme, but plaine and pithy words,

Soc. li. I. ca. 16

namit, &c. Christ who hath preserved many, shall likewise restore this Infant.

The dyet which the Prophet *Elizeus* prescribed vnto *Naaman* for preservation of his health, was onely to serue God, & what the means of curing in those dayes were thought to be, appeareth by that *Naaman* onely looked that *Elizeus* should first call vpon the name of God, 4. Reg. 5, 11, after touch the place affected with his hand, and so dispatch him of his leprosie. *Maruthas* healed a childe, but how? *Vgilys & precibus*, With watching and prayer, according to the first receyte, which was deuised by his Master Christ, for the casting out of diuels, Mar, 9, 29. Saint *Anthony* to keepe a patient of his owne in breath, whom he had discharged from an vnclean spirit, first enioyned him (in any wise) after solempne fasting, to giue attendance on the sicke: because distempers of the braine were neuer better calmed and appeased, then by the workes of charity. And *S. Basil* required none other complement at the hand of *Valens* the persecuting Emperour, for the perfect restitution of his sonne to health, then that he would belecue as he did. Whofocuer therefore seeketh meanes to conquer and subdue the mighty tyrants of this world, must not forget that *Dauid* in the name of God, without his complete armour, laide a Gyant prostrate in the field, 1. Reg. 17, 50. If we labour to worke myracles, that holy name called fire downe from Heauen, 3 Reg. 18, 37. If to be released from the burden of offences, *Ananias* aduised *Paul* to wath away his sinnes, by calling on the name of God, Acts 22, 16. By the vertue of his sacred Name, the blinde see, the deafe heare, the lame recouer strength, and the dead are reuiued. These are the streames which issue from the precious side of Christ, and the graces that flow from his bosome, And run downe the beard of *Aaron*, like the dew of *Hermon*, to the skirt of his cloathing, Psal. 132, 3. *Arma nostra non sunt carnalia, &c.* 2 Cor. 10, 4, 5. Our weapons are not carnall, but yet forcible to subuert all counsailes that oppose or vaunt themselves against the knowledge of the GOD almighty. And therefore as *S. Basill* writes, *Da fidem rectam, media honesta*, Allow me but an vpright and perfect faith, honest meanes, and the rest will follow. Wherefore away with all wise men and women, as fooles are wont to call them; which tie themselves so narrowly vnto certaine rytes and ceremonies in prognosticating *De futuris comingentibus*, and to certaine prescript formes of words in curing maladies, like Apes to clogs, as if the smallest fillable or letter bee left out, they can do nothing. We reade in *Cicero*, that the guise and manner of such persons was in olde time, *Extubare infans, &c.* To lie abroad, and watch in Temples and in consecrated groues, as if the places themselves had a more particular and vrgent force, to aduance and raise the spirit to the height of contemplation. In like sort, the Disciples of *Marcus* the Magitian, *Nomina protulerunt Hebraica, quo initiatos maiore efficerent admiratione*, Brought out Hebrew words, that they might affect their Nouices with greater admiration.

The

Soc. li. 7, cap. 9

Soc. li. 4, c. 18

Idem: lib. 4
cap. 21.The wonder-
full power of
Gods name,
how it work-
eth.

Basil in Hexa.

De diuin. li. 2

Eufli. 4, c. 10

The *Druides* of *Britaine*, which inhabited (as some thinke) the Isle of *Man*, wrought wonders by their charmes of Sorcery. *Cornelius Tacitus* maketh mention of a certaine Capraine of a band, who was accused to haue practised by a charme against the life of *Tyberius*. For, though the ciuill Lawes absolue all those both from paine and fault, which vse the course of ordinary meanes, whereby it pleaseth God to declare his mighty power, whether they be gummes, stones, roots, or minerals, &c. So may the Fathers notwithstanding, as they doe most bitterly reprove, *Ligaturas & remedia medicorum disciplinis, condemnata*: *Ligaments and remedies condemned by the rules of Physick*, or giue out either figures or charraeters, to defend vs against this or that inconuenience. For, if *Chrysostome* could not bear with some that ware a scrip of *S. Iohns* Gospell in their bosome, to some certaine end; because although the diuell ran away sometime, it was but like a wylke Foxe, to call in greater store of company: by how much lesse should we regard such words or syllables, as neyther can bee countenaunced with equall weight, nor with like authority?

Caesar in comment.

Annal, lib. 6.

Leorum c. de Malef. et Mat.

Origine in Iud

Aug. de doct. christ: lib 2

The Ciuill Law pincheth these persons neere to the quicke, by the name *Magorum & Magicis carminibus assuetorum*. Of *Magicians*, and men inured to the charmes of *Magicke*: and all counsels, as well generall as prouinciall, haue referred all these things to the store-house of the diuell. Such are the Sorcerers and Witches now adayes, which haue their sondry Charmes for all diseases: one for the tooch-ache, another for a mad dogge, &c. For though madde beasts (as *Saint Ierom* writes) were sometimes cured by *Hilarion* that godly man: yet neither by this meane, nor in so fond a manner. In this case we must neuer yeild, but wrestle against flesh and blood, against the rulers of the world of darknesse, against the spirituals of wickednesse in Celestials. For what godly reason can any man aliue alledge, why mother *Ioane* of *Stow*, speaking these words, and neither more nor lesse:

L. echi. C. de Mal. & Math

Our Lord was the first man,
that euer thorne prickt vpon:
It neuer blysted, nor it neuer belted,
and I pray God, nor this nor may.

Mother Ioane of Stowe, her cunning curing charme,

Should cure either beasts, or men and women from diseases. For first, the matter of the charme is false: for as the Poets write, *Euridice* the Wife of *Orpheus*, dyed of a pricke with a thorne in her foot. Or if this be false, it is not like in reason, but the Thornes and brambles which had neuer sprung or beene at all, without the fault of *Adam*, should continue so many thousand yeares, as were between our father *Adam* and our Saviour *Christ*, without any greefe or offence to any man. Or if they did, it is a great deale more then Mother *Ioane* can prooue, who neither dare presume to take her knowledge by reuelation, nor is able to defend it by authority.

The

The second part, of neuer blysting nor belting, may no lesse bee doubted of in perfect English, then in true diuinity. I dare not charge her with a lye, because this circumstance of swelling is not verbally expressed in the Text. But since the flesh of Christ was passible by nature, and subiect to the paines and agonies of death by will, Esay 53, 7 I finde no reason, but his body might aswell swell as bleede, especially considering the same Prophet vttereth, *That we were healed with his blacke and blew*, Esaychap. 53, ver. 5, which colour sildome commeth, without swelling in the place affected. Wee know, that Christ vvas perfect man in euery point, excepted onely sinne, and therefore, men had neede be warie, that they scant not any parcell of his suffering, lest they take as much from his merite; *Quanto enim plura, pro me Christus passus est, tanto plus illi debeo*, For the more that Christ hath suffered for mee (saith Saint Augustine, in Psal. 32.) the more am I indebted to his mercy.

They that scāt any parcell of Christs sufferings, take as much from his merit.

Thus much for the matter of the charme, as for the manner, it is altogether childish and ridiculous; and so much the worse to be liked, as it runnes in rime, according to the course of Apollos olde weather-beaten Oracles. Beside, whereas the iudgement of this cause requirerh, *Sensus exercitatos ad discretionem boni & mali*, Senses well practised, To discerne betweene good and euill, Hebr. 5. 14. the Woman is so fond and simple, as she speaketh onely like a Parrat, and is not able to deliuer any reason of her dealing. One of the Reysters which serued vnder the French Admirall, at the siede of Poitiers, was founde after he was dead, to haue about his necke a purse of Taffata, & within the same a peece of parchment, full of Characters in Hebrew: beside, many circles, semi-circles, triangles, &c. with sundry short cuts and shredings of the Psalmes, *Deus misereatur nostri*, &c. *Angelis suis mandauit de te*, &c. *Super aspidem*, & *Basiliscum*, &c. As if the prophecies which properly belong to Christ, might bee wrested to the safeguard and defence of euery priuate man, or men could draw defenſatiues out of the drugges of that obscure Philosophy, wherewith Cornelius Agrippa slubbered so many sheetes of paper to so little purpose. But some say, that the words which our women vse, are not offensiuē: no more are the names of *Adonai*, *Iehouah*, *Tetragrammaton*, as the learned vse them, but as they are greatly abused & corrupted by the coniuers.

Histor. des troubles, Liu. 8

The names of God corrupted and abused by Coniuers.

Scepper lib. 3.

Neyther are the Samaritanes reprooued for the worshippe vvhich they did to God; but for that they matched it with honour of the fayned gods, which were adored by the Gentiles. Saint Iohn ran not out of the baines, because they vvere a meane of strength and comforte to the body: but because *Cerintus* (the pecuish Heretike) gaue him cause to feare, that the rooffe would come downe after him. *Clictonius*, one of the cheefe Diuines of Paris (in his time) misliked not a certain booke presented to him by a friend of his, because it contained many godlye prayers vnto God, but forsomuch as they vvere enterlarded with a

mix-

mixture of Arte-Magicall. The head of *Daniels* Image was of beaten gold, Dan. 6, 23, but the feet of yron. The wine which goeth downe the throate like honny, byteth at the last like an Adder. The cup was glorious, wherein the strumpet drunke of all abomination, Apoc. 17, 4. *Vicina sunt vitia virtutibus, And vices border vpon vertues* (saith S. *Hierom*) as superstition vpon Religion, prodigality vpon bountie; but vnder the greene grasse sleepe a Serpent.

The diuell can transforme himselfe into an Angell, and it is no dainty with him, to conceale his vgly feet with the long Roabe of a Pharisee. If their meaning were but halfe so plaine as they pretend, why cleaue they more to ceremony then to substance? *Cur verborum aucupia, & litterarum tendiculas consecantur*, Why hunt they thus eagerly, for the snares of words, and the sprindges of Letters? Why preferre they certaine prescript formes (deuised by themselves) before the course which was commended vnto vs by Christ, and obserued by his Apostles? What ayleth them, that they cannot sound distinctly *Shiboleth*? Or as Saint *Ierom* writeth of the Monkes of *Palestine*, what letteth them to vtter their owne meaning in our Language? Such curiosity and straining of courtesie about slight trifles, implies no simple or plaine faith in their exercise. No man drinketh both sweet & bitter water out of one Fountaine. No branch beareth both Grapes and Thistles, *καὶ τὸ αἶμα τὸ ἀγαθὸν καὶ τὸ κακὸν ἐκ τοῦ αὐτοῦ κλάδου*. And let no man (sayth *Ignatius*) be counted godly, that entermixeth any thing that is euill, with that which is good, &c. The reason is, because a little leuen corrupteth all the paste, one graine of *Assa foetida*, marreth a perfume; and halfe of one dram of *Acconitum*, is able to infect and taint a boxe full of restoratiues, Gal. 5, 9.

Chrysostome putting the case as fauourably for these Charmers as he can deuise, concludeth with a peremptory censure, vpon all their sleights and trickes of *Legier du maine*; *Etenim superstitiosa illa qua aegrotis applicantur, etiam si mille modis philosophentur, qui ex illis quaestum faciunt, dicentes Deum innocamus, et praeterea nihil facimus, et quicquid eiusmodi praetendunt, ut Christiana est anus et fidelis, &c. Idololatriam tamen sapiunt.* For all these superstitious toyes, which are applyed to the sicke, vnder colour and pretence of cure, howsoeuer it likes those that raise a profit by the same, to discourse and flourish like Philosophers, a thousand wayes, saying, we do onely call vpon the name of God, and do nothing else, Or howsoeuer they pretend, that the olde woman which applies the same, is a Christian, faithfull, and a well affected woman: Yet do they smacke and sauour of Idolatry. *Non potest enim homo Christianus magicis carminibus uti, sed a seruo Christi, potius anniliam debet petere.* For a Christian (saith S. *Ierom*) cannot vse these charmes of Magicke, but ought rather to repaire to the seruants of Christ for remedy. Wee finde that Christ saide often, *Scriptum est*, and so did the diuell once; wherefore in the meaning, not the letter, the person, not the pretence, the substance, not the ceremony, the finall drift, not the middle streynes, the lawfulness of that which

Hierom: con. Lucifer

Hier: ad Dam

Ignat: ad Martiam.

Christ. in col. 3. ho. 8.

Hiero. in vita Hilla.

A matter of
small weight
to say that
words in the-
selues giue no
offence.
Euseb. li. 4. c. 4

is done, not the couetous desire of that which some require and wish to be done, ought to be regarded. For euen as we say, that it is a matter of small weight, that the words theselues giue no kinde of offence, &c. So may we finde that a certaine Magistrate and his sonne *Niceas*, labored *S. Policarpe*, to conform himselfe to the Princes orders, in this manner, *Quid mali est dicere domine Caesar, illi sacrificare, et sic tandem euadere?* What hurt is it to say, O Lord Caesar, and then to sacrifice, and so to scape without all punishment? But God who parteth or diuideth his prerogative with none, would not so much as winke at this: & therefore the good Father was content to bee racked and tormented in a thousand sorts, rather then hee would transgresse the least part of his duty.

The wrath of
God is prouo-
ked with
words that
are not right.

This is indeed the way, *Verbis non rectis irritandi dominum*, To prouoke the wrath of God with words that are not right, 4. Reg. 17, 9. In which respect these persons must renounce formalities, and fall to that plaine course of words; or in that sence which was obserued in the purest times, as *Sanctus te dominus Iesus*. And againe, *In nomine Domini Iesu, surge et ambula*, &c. Or else this partiall adhering to the formes of words and fillables, will alwayes giue a touch of the base alay, whereof the charmes and figures are compounded. But such sometime, and so great are Sathans wiles in supporting this fonde craft, which is indeed one of the strongest pillars of his seate; as fearing least it might be some disgrace to him, that *Salomon* without his help or knowledge of his Artes, should win the reputation of the wisest and discreetest man aliue; hath caused certaine Schollers and Disciples to giue out a foolish tale, that *Salomon* was Author of the greatest part of charmes which are in practise at this day; that (at the least) one science might be grafted on the stocke of truth. And for the prooffe heereof, they vouch the credite of *Iosephus*. Whereunto I answer first, that this prescript forme seemeth to haue beene referred by their Author, not to any florish or deuice of man, but to an extraordinary grace from God himselfe, as that of *Dauid*, to kill *Goliath* with a sling: of *Sampson*, to dispatch so many with the Iawe-bone of an Asse; of yong *Toby*, to restore his fathers sight by the liuer of a Fish; of *S. Peter* and *S. Paul*, to cure men with their shaddowes and handkerchefes, &c. Which if they could as well maintaine by warrant of the Text, as they defend it out of Registers of olde Wiues tales, I would subscribe to their *Probatum est*, according to the circumstances of the time wherein the profe fell out; and accept it as I do the rest, with reuerence.

Salomon
charged to be
Author of the
greatest part
of charmes.

Tob. 6, 6.

Againe, vpon due tryall and precise examination of the Writers words, and cheefely by the strange example of *Eleazar* (I finde) that greater vertue was ascribed to the knowledge and right vse of the simples, which were learnedly compounded in the cure, then to the words which were adioyned for a ceremony. *Tobias* was instructed by an Angell, how to vse the gall and liuer of the Fish, without any prescript forme of words. And *Salomon* whom God enabled to dispute of all Hearbs

Hearbs and plants, from the Cedar Trees in *Libanus*, to the Pellitory roote that grew out of the wall; beside, *De inuentis volucris reptilibus & piscibus*: was more like to put in practise what he might auowe, then to deuise new toyes, which no skill can iustifie.

Moreouer it appeareth, that the drugges of *Salomon* did euer good which proues his Art; whereas the Charmes and indirect attemptes of Sorcerers with vs, abuse more often, then their cunning serueth them to ease, or to diminish paine, because the cunning of the diuell is to driue men by extremities of anguish and distresse, either to dispaire or blasphemy.

Iosephus addeth, that these Charmes (if we may call them so) were forcible against wicked Spirites; whereas ours are (for the most part) either first deuised, or compounded by their counsell. Beside, before the bare and naked name of *Salomon*, may seeme to countenance so vile a mystery; we must be sure, that he professed this before his fall, & that it was rather an effect of knowledge, then a bud or branch of incredulity. For, as I doubt not, but his Egyptian trull brought him diuers sorts of such like Merchandize out of Egypt: so this (among the rest) might seeme to charge the sumpter horse.

The cunning of the diuell in driuing men to dispayre or blaspheme.

Last of all, I declared once before, and it is certaine, as the Rabbies of the Iewes themselues confesse, that many tales were foysted into the *Cabala*, before the time of *Iosephus*. And this not vnlike to creepe in with the rest, considering the Scriptures (which are so precise, particular, and curious, in ripping vppe as well the faults as follyes of this King) haue not so much as glanced at this one, although for weight it ouer-match a number. I will not shew, what credit any singular example can beare against a generall prescript, especially, not recommended as some others are, of *Rahab*, *Phineas*, &c. because I knowe not any man so simple, but is able (of himselfe) to satisfie this argument.

Many tales thrust into the *Kabala*, before the time of *Iosephus*.

CHAP. XXXII.

Whither life and conuersation be answerable to the calling, which these cunning professors do pretend.



Man would think, that these two latter notes, that is, professing to beleue in Iesus Christ; and either diuining, or curing the diseased in his name, might teach vs to distinguish betweene *Gabriel* and *Lucifer*, betweene *Esay* and *Zedechias*, betweene *Peter* and *Simon Magus*, betweene a message of assurance, and a blast of error. But yet, since *Semeias* the false Prophet was not ashamed, to send out his Pamphlets *In Nomine Domini*, Ier. 29, 25, since the false Prophets in the dayes of *Micheas* vanted, that God was in the midst of them, Mich. 3, 8. since many, as we reade in *Zacharie*,

Professing the name of Iesus in beleefe, and also curing diseases in his name.

Another more
especiall note
whereby to
try them.

Scanning of
their liues is
an absolute
way of triall.

True wisdom
neuer enters
into mindes
ouerflowne
with wicked-
nesse.

rie, shall giue out lies in the name of God; Zach. 13. 3. and both, *Prophetate in nomine Domini, & eycere demonia*; Both prophesied, and cast out Diuels in the name of God: whom (notwithstanding) hee will not acknowledge for his owne in the latter day. Againe, *Since euery tree must be discerned by the fruites*; Luke 6. 44. And not euery one that saith, Lord, Lord, but he that doth his Fathers will which is in Heauen; Math. 7. 21. shall inherite it: we must examine, sift, and try them once againe, by this note. Whether their liues and conuersations be correspondent to their calling, which they would pretend: otherwise, I see no cause, why not as well they, as the false Prophets, of whose fraud and counterfet simplicity Saint Paul gaue warning to the Church at Ephesus, *Acts 20. 30.* They should weare this painted maske or vizard: *Vt ad ducant discipulos post se; That they may carry Schollars and Disciples after them.* For as the Scribes and Pharises meant neuer worse, nor spake further wide of any rule, then when they declined the second Nowne in Grammar, that is, *Magister* in the Preface. So Christ our Sauour to settle vs from sliding into trappes of slypper guile, hath set downe principles, both what, and how to iudge of those, that tell vs; *Christ is here, and there*, which is, by scanning of their liues. Beside, he willeth vs, *Operibus credere, To beleue his workes.*

And againe, as it were for examples sake, *Not to beleue him further, then he did the workes of his Father*; *Iohn 10. 37.* The Spirit of God was neither in the mighty wind, that threw downe both hilles and rockes, *3 Reg. 19. 11, 12.* nor in the stirring, nor in the flame; but in *Sibilo auræ tenui, In the gentle breach of ayre.* According to that sentence of *Iob; Vocem auræ leuis audiui, I heard the voyce or sound of a mild and gentle ayre*; *Iob 4. 16.* The reason is, because *Deludet illusores, & mansuetis dabit gratiam*; The scoffer he will delude, and giue grace to the meeke and curteous: *Pro. 3. 34.* *Quis miseribitur incantatori à serpente percusso*; Who will haue pity and compassion of an Inchanter, that is stung with a Serpent; *Eccle. 12. 13.* For he that toucheth pitch shall be defiled. *Eccle. 13. 1.* They that are of the flesh, saour of things fleshy, and they that are of the spirit, of things spiritual; *Rom. 8. 5.* *Animalis homo non precipit ea quæ sânt spiritus Dei*: For a carnall man hath no taste of those things, which belong to the spirit, *1 Cor. 2. 14.* New wine is neuer put into fusty bottels; new garments are not clowted vp with ragges; *Luke 5. 37.* neither will true wisdom enter into mindes that are ouerflowne with wickednesse.

The principle which was set downe by the blinde men in the Gospell; *Scimus quod peccatores Deus non audit*: Wee know that God will heare no sinners, but those onely which heare him, and obserue his will; *Iohn 9. 31.* may giue a warning how farre wee may wade, or proceede in iudgement of these matters. For as an Ospray cannot stare against the Sunne, nor a Buzzard will be trained to the field, nor a Mastie brought to follow sent, nor a Shepherds Curre to raunge or hunt: no more is it possible for a wicked man, to reach vnto the prouidence of GOD, or to attaine those extraordinary fauours

fauours which are inspired to the godly. Whereupon it was not said by Dauid not without a purpose; *Opus grande esse, non enim homini acquiratur habitatio, sed Deo: That it is a peece of worke of weight and moment, when a dwelling place is not appropriate to man, but euen to God himselfe, &c.* 1 Par. 29. 1. For though the Prophet speaketh of the Temple in Ierusalem, yet wee may turne the same with greater reason to our mindes; Which are the Temples of Gods holy Spirit, 1 Cor. 5. 19. as Saint Paul hath stiled them: *Habenti enim dabitur, &c.* For to him that hath a stocke of godlinesse already, more grace shall bee giuen; Math. 4. 25. Whereas on the other side, *Auferetur ab impijs lux sua, That glimpse of light which they haue already, shall bee taken from the wicked;* Iob 38. 15.

This was the reason, why the Angell said to Esdras, that if he would fast, weepe, and pray, seuen dayes together, he should vnderstand farre deeper mysteries, then euer he had heard before; 4 Esd. 5. 13. *Qua enim de sursum est sapientia, &c.* For the wisdom which commeth from aboue, is full of compassion and good workes; Iaco. 3. 17. As they that are most pure in heart, behold God in his glory; Mat. 18. 10. We know what Christ saith of the Angels of young children, which may be extended to those that are like in godlinesse. Cicero discourseth out of Plato very learnedly, concerning our ability, to looke with iudgement into things to come, that when the baser part of our mindes, wherein neither temperance nor wisdom, but lust and appetite beare sway, hath beene chafed and enflamed with excessse of diet, choller, passion, or such like distempers, as obscure the light of nature; it brings nothing forth but monsters, and fantasticall conceits in sleepe. But when the pride of wanton appetite is curbed and restrained, by the sharpe byr of abstinence, and the Spirit put in heart againe, by displacing of vniust desires, which (from the first beginning) spurned and rebelled against God; when the vapors of excessse and surfet, haue beene flaked with the drops of moderation: *Tunc visa occurrunt tranquilla & veracia; Then meet we with those calme and certaine dreames, which giue ayme to fortune.* Vpon this ground wee reade that many in the State of Lacedemon, not content nor fully satisfied with their waking cares, would watch and lie abroad in the Temple of Pasithea, (as I said before) without the walles, that no delights or fancies might with-draw their mindes, from the scope or obiekt of diuinity. Chrysostome hating and detesting vterly the vaine presumption of that age, affirmeth notwithstanding, that when men, that otherwise liue well, dispose themselues to rest, hauing prayed and fasted a good while before; *Dulces somni, & visiones mirabiles, Sweete sleepes ensue, with visions that are wonderfull.* Whereunto Peter Martyr, giuing as it were a full consent, concludeth, that whosoever is not wholly sequestred, and retired from the World, is most vnapt and vnfit to prophecy. Saint Augustine giues the reason; *Qui orationes debilitat caligo & tumultus secularum actionum: Because the myste and tumult of affaires, and dealings of the World, doth wea-*

Our mindes
are the Tem-
ples of Gods
holy Spirit to
rest.

Concerning
our ability of
looking with
iudgement in-
to things to
come.

In Acta. ho-
mil. 26.

In 3 Reg. 23.

Aug. epi. 80.

Tumultuous
affaires of the
world doe
weaken the
force of
prayer.

The soule of a
godly man of-
tentimes re-
uealeth true
things.

Action is the
life of faith, as
heate is of fire.

The praise of
Moses for his
mouelesse
zeale to truth
&c.

ken and abate the force of Prayer. And to the same effect, is that of Saint Paul; 2 Tim. 2. 4. *No man being a Souldier to God, entangleth himselfe with secular businesse, that he may please him, to whom hee hath approved himselfe, &c.*

The Monasteries at the first beginning of the Church, were freighted full with Prophets of the lawfull kinde, and such as were indeed inspired from aboue, as appeareth by the speeches both of Isaac the Monk, Iulius Sabba, Simeon, and diuers other of that sort, which went about in Sheep skins, in Goats skins, needy afflicted, wandring in Deserts, in Mountaines, and Dens, and in Caues of the earth, of whom the world was not worthy. We say not that euery soule, but that *Anima viri sancti, enunciat aliquando vera*, The soule of a godly man reuealeth oftentimes true things. And therefore though many standers by were well enclined to the faith, because there were deuout men of euery Nation that is vnder Heauen; yet the spirit rested onely vpon those who from the time of Christ his ascending, had prepared their religious & zealous mindes, to lodge and entertaine so diuine a Comforter.

The promise was to Saul, that he should not onely Prophecie, but beside, *Mutari in virum alium*, Be changed into another kinde of man, 1. Reg. 10. 6. And God assureth vs by the Prophet Micheas, chap. 2. 7, that his words shall remaine with those, *Qui gradiuntur recte*, That walke vprightly. The soyle is blessed by the mouth of God himselfe, which soking vp the comfortable dew of grace, bringeth forth neyther weeds nor thornes, but *Herbam opportunam* his a quibus colitur, Sweete grasse and seasonable vnto those by whom it is manured. Action is the life of faith (as heate of fire) and looke euen as the body withers without the spirit, so doth faith without charity. God will not vouchsafe to giue answer to bad men, neyther is it possible for such to bee made acquainted with his secrets, as dwell not in his fauour. Wee must therefore sift our Prophets, whether they call daily vpon GOD, to direct them in the course of truth; whether they can frankly protest with Samuel, *That they haue robbed no man of his goods*, 1 Reg. 8. Or with S. Paul, *That they haue abused and circumvented no man*, 2 Cor. 7. 2. Whether they bee patternes of good workes, and presidents to the faithfull, both in word and deed, Tit. 2. 7. Whether they deny themselves, with all the vanities and vnstable pleasures of the world, Tit. 2. 12. And whether they can iustifie themselves before those that are abroad, &c. 1 Tim. 5. 7. For such were all the blessed Prophets, whose surpassing vertues are emblazoned in the story of the Scriptures.

Abraham is praised for integrity of faith, for pure loue to GOD, euen to the sacrificing of his sonne, for singleness of heart, for steadfast trust, for hospitality, for sufferance. Moses shineth for his moue-lesse zeale to truth, and surpassing loue to the flocke of the faithfull, which appeareth notably by this one example, *That he was willing, rather to be cassed out of the Booke of life, then his Countrey-men should feelee the stroke of Gods most greivous indignation.* Hee was preferred in the

streame

streame by prouidence, warranted in all his messages by the voyce of Heauen, and assisted with the gift of miracles. *Elias* taught the people, when the storme was at the worst; hee multiplied the charitable Widowes meale and Oyle; raised vp another widowes sonne; confronted Princes in a godly cause; destroyed the *Balamites*; caused two Captaines (with their bands) to be stricken dead from Heauen; and at the time of his departure, with a cloke diuided the waters. *Samuel* was called first by a vision, afterward, hee denounced iudgement against all transgressors of the Law: no man could appeach him of the smallest iniury; he frequented the daily sacrifice, made no difference of persons in any cause, and afterward, by Gods great mercy, was translated into the Mount, that he might not see the plagues which were inflicted vpon the people.

The calling of Samuel first by a vision, and his after proceedings.

Elizeus succeeded faithfully in the place of his predecessor, opposing himselfe with might and maine, against the professed enemies of God. Hee shooke the Idols and hill altars; corrected the malice of ranke poyson, cured *Naaman* of his leprosie, discovered the most secret ambushes, that the King of *Siria* could deuise or plot in his priuy chamber, with many other workes of extraordinary grace, which proueth, from what spring or fountaine he deriued his authority. The Prophet *Esay*, albeit he were royally descended, as diuers write, abandoned the wanton pleasures & delights of the Court, preferring thornes and crosses of the godly, before garlands and enticing fauours of the reprobate. Hee was euer at the Princes elbow, to direct him in the way of truth; brought him daily messages from the mouth of God, cured his vicer, defended the Orphanes and poore Widdowes, encouraged the faint-hearted, made the Sonne reuert ten degrees, which it neuer did before, nor euer since; and (at the length) became a Martyr. *Dauid* was a man selected according to the heart of God, for the mildnesse of his disposition, beside, his iustice and religion were so well accepted in the sight of God, as his Sonne was forborne the longer, notwithstanding his Idolatry. The platforme of the Temple was committed to his keeping, by the hands of God himselfe, with euery pinne and nayle that appertained to the same: And as the woman told him, so was he in very deede; *Sapiens sicut Angelus Dei, Discreete and wise, like one of Gods Angels.*

From what spring or fountaine *Elizeus* deriued his authority.

Dauid was a man chosen after Gods owne heare.

Abdias (as Saint *Ierome* thinkes) for reward of his constant cleauing and adhearing to the Preachers of the promise, during the bloudy rage of *Achab* and *Iesabell*, was inspired with the gift propheticall; *Et ex duce exercitus, sit dux Ecclesia, And of a leader of an Army, became a guide of the Church, &c.* *Jonas* was the Sonne of the Prophet, as some thinke, whom the Prophet *Elizeus* called back to life; to shew that God would imploy and vse him in the greatest matters. No weather was too scalding for him in the seruice of his God, hee was deliuered (by miracle) out of the belly of a mighty Whale, and preached afterward repentance and contrition to *Niniue*. *Abdias* was admitted for his vertue, and

No weather hindered *Jonas* in his seruice to God.

and esteemed for his counsell. Heknew the wife of *Ieroboam*, *Suggerente spiritu*, when shee came disguised, and the cause of her coming before conference. *Abacuck* was snatched vp by an Angell, for the reliefe of *Daniell*, and as *Saint Ieromes* writes; *Quasi propheta loquitur, quae futura uidet: Speaketh like a Prophet, those things which he sees shall follow.* The Prophet *Zachary* (I meane) the husband of *Elizabeth*; *Incedebat in omnibus mandatis*, Walked in all the Commandements: *Anna*, the blessed widow that prophecied of Christ, persisted many yeeres together (day and night) in prayer and fasting, without departing from the Temple. *Saint Philippes* daughters were inspired with the like gift, and (as *Eusebius* reports) renouncing all vaine pleasures of the World, remained Virgines while they liued. *Cornelius*, whom the Angell vouchsafed to visite, feared God with all his house, gaue exceeding great almes to the poore and needy, and persisted in prayer. The greatest part of those, which had the gift of Prophecy, after the time of the Apostles; bare about the markes of our Lord and Saviour Iesus Christ in their bodies. *Policarpus*, the sweet Martyr of our Lord, had a certain dreame or vision not long before his ende, that his bolster fell on fire, which might either signifie and prefigure death, or constancy, for suffering the soft pillowes to be burnt, which the wicked (as the Prophet sayes) that they may sinke more easily and deeply into sinne, sowe to their elbowes; *Ezek. 13. 18.* But note, that first this vision came after fasting, and continuall grones and prayers, poured out both day and night; then, that the same was presented to a person of such truth, as neuer spake any thing, which came not forth-with to passe. And lastly, that he sealed his report with the stampe of Martyrdome. *Potamiens* gaue a certaine watch-word to *Basilides*, one of her chiefeest tormentors, that ere it were long, by Gods great mercy, and vpon his earnest sute, hee should be reckoned and admitted into grace (as indeede he was :) But this Virgin was a mirror of true chastity, and neuer spake word in this kinde, till the very point and moment of her dissolution (as *Steeuen* saw the Heauens open.) In like manner God reuealed vnto *Constantine* (by speciall grace) sundry attempts and enterprises of his enemies, before euer they were set in hand. But we must remember, that he was the first Emperour, that resolutely and thoroughly professed Christ; planted truth in the Garden of security; weeded vp all lies and heresies, euen by the very rootes; encouraged the godly, punished the wicked, held the Church in peace, heaped fauours of beneuolence and bounty vpon the golden Bishops of that age, cut short their enemies; and at the last departure out of this life, gaue vp the ghost in such a milde and quiet sort; *Vt non mori prudentibus: That to the wise, he seemed not to die*, but to exchange a corruptible life with an euerlasting garland.

John the Monke of *Egypt*, who gaue fore-warning and intelligence to *Theodosius* of all his ouerthwarts; *Et scicitantibus multis res futuras prae dixit: And foretolde to many that enquired things that should come to passe*; was a man of pccerlesse vertue (as the stories write) sequestred from

Lib. 5. ca. 22.

Theo. lib. 1.
cap. 7.Euse. lib. 4.
cap. 1. 4.De vita constant. lib. 3.
cap. 45.Theodo. lib. 5.
cap. 4.

from pleasures of the World, spending his whole time in contemplation. *Serapion* was able to report the comming of a speedy messenger, that brought the Sacrament, whom no man that was in the chamber sawe; but this was after long and heauy pennance done, for sacrificing before Idols. Saint *Augustines* Mother, (as himselfe reports) after a life ledde many yeeres in a wonderfull precise and streight degree, receiued comfort in her sleepe, that her Sonne should bee conuerred. Wherefore, that principle can neuer faile, that albeit Arts and faculties, which are taught by men, may encrease by exercise; yet other graces, that proceed from God, are multiplied by mercy, and none are capable of such, saue those that apply the vertue of their mindes, to looke vpon the beames by which they were illuminate.

Euseb. lib. 6.
cap. 36.
Confessi. lib. 5
cap. 13.

Hilar. de Tri-
nit. lib. 2.

Socrat. lib. 4.
cap. 18.

I could product a golden number of such Prophets, as it pleased God, both for aduancement of his truth, and reproofe of sinne, to raise vp in all ages: but it may suffice, that all of them were famous in the World, for their purity of life, and their dealings sutable in all degrees to their function. With the wicked Prophets it fareth otherwise, for if we list to scanne the forme and manner of their liues and dealings among men, we shall finde, that howsoeuer some of them can shadow their dishonesty with greater sleight then the rest; yet all of them are (in effect) as farre from godlinesse, as those other were from error and iniquity. Euen one of those *Sibillas*, which are so much spoken of, confessed in plaine termes, that by the folly of her Parents, shee was deuoted to such a kinde of trade, as bereft all modest mindes of shame, and (of it selfe) was altogether voide of common honesty.

Euseb. de vita
constant.

A certaine zealous person, hauing a good will to diuide chaffe from corne, by that assured principle of Christ; *Whosoever will liue godly in Iesus Christ, must suffer persecution, &c.* Demanded of *Maximilla* (the false Prophetesse) in the first age of the Church, besides of men, which were brought vp and instructed in the Schoole of *Montanus*, and likewise of the women, which beganne to chatte without all moderation, *Ecquis optimorum, &c.* Whether any of those honest folkes were euer persecuted for the truth, by the Iewes or Infidels? *Nemo certe, No truly* (saith he) *not one of them.* They rather hanged, drowned, and made away themselves, most like to those *Circumcellions*, against whom Saint *Augustine* vndertooke to write. Prouing, that not the manner of the death, but the goodnesse of the cause, giues the Crowne of Martyrdom. Againe, in disgrace of such bad Prophets, as with their olde wiues tales (as Saint *Paul* hath tearmed them) disturbed and disordered the peace and quiet of the Church: *Apollonius* a learned writer setteth downe, that *Montanus* was a great procurer of diuorces, an abolisher of olde fastes, prescribed by the Church, and a setter vp of new, an exacter of Coyne, a taker of bribes for offerings: Adding further, that women were no sooner inspired with his spirit, but forth-with they ranne away from their husbands; and (as Saint *Jerome* writes) *Deserunt viros Helena sequuntur Alexandres, These Helens forsake their*

The confession of one of the Sibillae against her owne life.

Idem. lib. 5.
cap. 5.

Lib. 5, cap. 7.

A. D. Geront.

owne

owne good men, and runne after *Alexandres*; a meete liuery for so bad an occupation. Did euer *Olda* the Prophetesse, the blessed Virgin *Elizabeth*, or Saint *Philips* daughter, paint their faces, colour their haire, weare garish apparell, practise vsury, or play at the Tables. All these good things could *Maximilla* doe, beside, fathering a false Commandement vpon our Sauour Christ; as if hee had inhibited his Apostles for the space of twelue yeeres, after his ascending vp to depart from *Ierusalem*.

Beda in Histor.

Melchior. can. lib. 12. pag. 722.

Sauanarola a practiser in matters against the State.

The blind Prophets of *Egypt*, which induced *Valerian* to persecute and afflict the Church of God, fell to the sacrificing of young boyes: *Et profundas exercuere praestigias*, And practised a strange kinde of subtilty, or coniuring. The Bishops of great *Brittaine*, obserued *Augustines* demeanure, with great aduifement; and chiefly, whether at their first approching to his presence, hee were milde and gentle like a Lambe, or raging like a Wolfe or Tyger: for by the fruites, both men in generall, and Prophets ought to be discerned. *Abbot Ioachim*, of whom some made a wonderfull account (and I esteeme) to be the best learned of that crew, was worthily reprobued for his errour, vpon that place of Saint *Iohn*: *Ego & pater unum sumus*; As if it ought rather to be vnderstood of vnity, then substance. And *Sauanarola*, beside his businesse in practising against the state, beyond the warrant of a Preacher, perswaded a young Friar, who for the iustification of his Masters doctrine, was willing to commit his body to the burning flame, to take the Sacrament in his bosome. I neuer heard of any of these aymers and diuiners, *De futuris contingentibus*; but had his errour, if a man would hunt for it. For though they worke according to the Serpents guile, yet they want the Doves simplicity. By this wee learne, that though the name of Christ be rise in diuers of their mouthes, because (as Saint *Augustine* writes) no man dares endeauiour to abuse in these dayes; *Nisi nomine coopertus Christiano*, Vnlesse he be couered and wayled (at the least) with the title of a Christian: yet when they liue not as they teach, that maxime of the ciuill Lawes must of force take place; *Protestationem acti contrarium non releuare*.

CHAP. XXXIII.

Of the bolde and confident dealing of holy and religious Prophets, in their daily actions.



No shrinking out of the beaten way for feare of shame, or any storme.

Furthermore, wee must obserue, that as the faith of holy Prophets was more strong, their conuersation more honest, and their words more plaine, then those of the false: so was the manner of their dealings farre more bold and confident. They neuer shrunke out of the beaten way, for feare of any storme. They regarded neither blaste, nor thunderbolt of penall Lawes: but alwayes set their faces (with a gallant courage) against sinne, esteeming little, with what rigour or extremity they were intrea-

intreated at the hands of mortall Kings, so long as the message, with which they were chiefly put in trust, were presented as it ought to be. *Moses* was not afraide to deliuer his opinion in bold words, so often as it pleased God to employ or vse him in that charge. *Samuel* forbare not to recount to *Saul*, the sharpest tydings that could come, which were, That the Kingdome should be rent and torne away, both from him and his off-spring; 1 Reg. 15. 28. *Elias* pronounced to the face of *Achab*, That onely he and his house, disturbed the peace of *Israell*; 3 Reg. 18. 18. In respect whereof, not one of them should be left to pisse against a wall, much lesse to sway the Scepter of imperiall authority. *Iehu* reprobued *Baasa* to the teeth, though by this meane of a Prophet, he became a Martyr; 3 Reg. 16. 2. *Elias* openly professed himselfe to be the onely Propher, whom it pleased God to reserue for the Ministry of his Church in *Israell*; 3 Reg. 18. 22. And againe, he was desirous that *Naaman* should repaire to him for cure of his disease; 4 Reg. 18: that all the World may see, what slender force the Diuel, or his kinde haue had, to roote vp true Prophecy. Thus dealt *Nathan* with *Dauid*, *Esay* with *Ezechias*, *Jeremy* with *Sedechias*, Saint *Iohn* the Baptist with *Herod*, *Christ* with *Pylate*, *Paul* with *Agrippa*, *Isaac* with *Iulian*, *Chrysostome* with *Eudoxia*, *Symeon* with *Valerius*, *Iohn* with *Theodosius*: And the rest of this good sort, according to the circumstance of the times and persons, where they led their liues and tooke charge, both held a stedfast conscience to God, and left a good report among the people. The former word of Saint *Peter*, will send out beames from vnderneath a bushell, and giue light in the darke, which property encouraged that worthy *Appollonius*, to send out challenges to all false Prophets, wheresoeuer they were bred, that either durst presume to trust themselues, or would haue credit in the World; *Vt venirent in questionem iudiciumque subirent*, That they would not sticke to come to triall, and to stand to iudgement; Rom. 10. 10. For as truth shrinketh into no corners, so commonly, *Qui male agunt oderunt lucem*: And though it be required of vs, To belecue to right-wisenesse, yet must we professe also to saluation.

The Prophets which were before thee and me (saith *Jeremy* to *Ananias*) were wont to prophecy ouer many Lands, and ouer many Kingdomes, of warre, affliction, hunger, &c: *Ier.* 28. 8. God spake the words (saith *Amos*) *Et quis non prophetabit*; And who will not prophecy? *Amos* 3. 8. Wee may descry a notable example of this strict conformity, out of the Prophet *Balam*, who would not vtter one word more or lesse, then God commanded him; *Num.* 22. 18. Againe, it is affirmed in the Booke of *Reuelation*, That if any man should enterprise to diminish any parcell of that Booke of prophecy, his name should be remoued out of the Booke of life for euer; *Apoc.* 22. 19. Saint *Steuens* demanded of the Iewes, Which of the Prophets was not had in chase, from the bloud of harmelesse *Abel*, to the murder of the sonne of *Barachias*, whom they slew betweene the Temple and the Altar. *Acts* 7. 52. And all this came of simple dealing, in denouncing iudgement against iniquity. Those godly Fathers, might bee more fitly matched and

The diuel and all his companions haue no power to roote vp true prophecy.

Euseb: lib. 5: cap. 17.

Such as doe euil, are haters of the light.

The power of simple dealing in denouncing iudgement against iniquity.

compared with Eagles, which alwayes prune and buske themselves before a storme; then to the Swallowes, which depart with faire weather, or with Dolphines, that will swimme no further then the tyde will carrie them. Now looke into the counterfets, which like Battes and Owles, are euer wont to shrinke & shrowde themselves in silence, vpon seruile feare, and apply their heads and fancies, rather to the smoothing of mens humours, which are great, then resolving what is truth, because it is vncertaine.

An obseruation of behauiour in counterfer Prophets, quite contrary to the former.

The Sorceresse in the first of Kings, refused flatly to call any spirit, in respect of heauy punishment denounced by the Kings Edict, vntill he gaue her leaue; whereas shee should haue done the duty of her calling, if it had beene consonant to religion and piety. *For Heauen and Earth shall perish, before that euerlasting principle decay; Magis parendum esse Deo, quam hominibus:* That in things which are not *Adiaphora*, but peremptrorily charged and commanded by the Law; wee must rather obey God then Magistrates. Of this crew was that Moorish Prophet, who whispered *Abdelmon* in the eare, while hee was working for a Crowne, with this encouragement, *Modo taceas prestabo;* So thou wilt hold thy peace, I will performe my promise. And so are all those wise men (as we call them) in my conceit by contraries, who will not vnder take to further any man (according to the foolish art) before they stipulate two things, that is, beliefe in that they meane to worke, and secrecie; whereof the first alwayes putteth the Diuell in possession of the parties soule: the second brings assurance to themselves, of their owne impunity. From hence come all those out-cries of those wanton Israelites; *Nolite videre nobis ea quae recta sunt, sed loquimini nobis placentia:* Diuine not, touching matters that are right or good, but speake those things that please. And what are they for-sooth? Because wee should not pawse or study too long, it followes in that very line; *Videte nobis errores:* whereupon we gather, that they would not be pleased, nor contented, vnlesse coufenage (the sawce of flattery) had altered their taste. And yet it is most certaine (which Saint *Augustine* setteth downe) that, *Qui lethargicum excitat, & qui phreneticum ligat, vtrique molestus, vtrunque amat;* He that either awaketh a man that hath a lethargy, or manicles a phranticke, though to both he seeme to giue offence, yet hee loueth both, &c. The glosing Prophets had so long bewitched *Achabes* eares, that he could not abide the Prophet *Miche:* because he neuer brought him pleasing newes, but either of one plague or other; though the Kings offences, not the Prophets malice, were the causes of the same. And *Amasias* would hane inhibited the Prophet *Amos*, to pronounce the plagues in *Bethel*, which God determined to send vpon the people. *Esay 4.*

Matters that are right or good, must not be heard, but such as please.

They that tearme vs happy, doe but deceiue vs.

To these I adde all those, *Qui cum nos beatos dicunt, nos decipiunt,* Who deceiue vs when they call vs happy; *Ier. 4. 11.* which cry peace be vnto you, when the sword hath pierced to our soules; *Ier. 27. 13.* who with a shamelesse eye, would coniuire vs to beleue, that wee should

should not swerue; who promise curtesie, and yet bite with their teeth; *Mich. 3.* who weaue strange webbes, and enter into counsels, but not by the Spirit of Almighty God; *Esay 30. 1:* *Qui cum dulce fuerit venenum, abscondunt illum sub lingua;* Who when poyson is sweete, hide it vnder their tongues; *Iob 21. 12.* seduce the hearts of those that are harmelesse; *Per dulces sermones & benedictiones,* By sweete words and blessings; *Rom. 15. 17:* Sowe pillowes vnder the elbowes of all ages, to entangle soules; *Eze. 13. 18:* which purpose if they can atchieue, it is a kinde of life or refreshing to their hearts: so that while the Diuell daunceth round about, as in a maske, our senses, like the winking eies of *Argus*, are bewitched by the pipe of flattery. But because God gaue not to Saint *Paul* the spirit of seruile feare; *2 Tim. 1. 4.* as may appeare; by that hee neuer attempted any thing by the meane of assentation; *1 Theff. 1. 4:* Because he neither sought to please men, nor giue place to flesh and blood; *Gal. 1. 10.* because he executed and performed not the worke of God deceitfully; *Ier. 48. 10.* but lifted vp his voice with courage, truth, and confidence; *Ephe. 6. 19:* how braue or high soeuer Consistories of great Rulers were, wee may repute him as a true, and lawfull Prophet. And so much the rather, by this sound effect, that the wicked could no more encounter or resist his course, then they could the doctrine of Saint *Steuens* before; *Propterea quod redarguerentur ab eo, cum omni fiducia,* Because they were reproued by him with all assurance: *Acts 6. 10.*

S. Paul nei-
ther sought to
please men, or
giue place to
flattery.

CHAP. XXXIII.

Of knowledge applied to priuate profit, or to the glory of God, and comfort of the faithfull.



Nother circumference ought diligently to be noted and regarded in this cause, that is, whether they that challenge the gift of prophecy about the rest, and will be counted Prophets in the World; apply their knowledge to the profit of themselves, or to the glory of God, and comfort of the faithfull. I haue specified how scrupulous the Ministers and Angels of God were euer, in accepting any kind of reuerence from men, that might detract or draw one iot from the diuine prerogatiue. Wherunto we may adioyne the warinesse of *Daniel*, who fearing, least the people might aduance him any point about his ordinary pitch, assured them before hand, *That mysteries were not reuealed, in respect of more great and ample measure of discretion, or wisdom that was in him. For whosoever speaketh of himselfe, seeketh his owne glory; but he that seeketh the glory of him that sent him, is true, and in him resteth no kind of iniustice;* *Ioh. 7. 18.* what are we saith *S. Paul*, but Ministers of Christ, and dispensers of his mysteries? *1 Cor. 4. 2.* And againe, his Ministers in whom ye haue beleueed, we consist not of a nature more diuine and excellent then other men: as diuers thought, that would haue honoured *Paul & Barnabas*, in steede of *Iupiter & Mercury*. We differ not in substance (saith *S. Clement*) but in profession & godlineesse.

Such as chal-
lenge the gift
of prophecy
about all o-
ther.

Paul and Bar-
nabas honou-
red in steede of
Iupiter and
Mercury.

We store and hoord vp no treasure in these earthen vessels: *Vt sublimitas sit virtutis Dei, & non ex nobis*; That the excellency may be of the power of God, and not of vs, &c. 2 Cor. 4. 7. The Prophet *Moses* was so carefull, both of his Countrey, and for the Church of Christ, and so recklesse of his owne particular, as (for their sake) he wished to be cast out of the Booke of life; *Exod. 30. 32. I am the man (saith Dauid) that haue sinned, and dealt naughtily; these silly sheepe haue not committed any fault, and therefore let thy wrath be turned against me, and my fathers house*; 2 Reg. 24. 17. And *Paul* himselfe wished to be *Anathema* from Christ for his brethren, which were his kinsmen according to the flesh, &c. Rom. 9. 3. This onely difference there is, that when it came to resolution, whether *Moses* would take charge of greued and afflicted men, or become a bird of *Pharaos* nest; He preferred the disgrace of *Israel*, before the wealth of *Egypt*; *Heb. 11. 25*. And when *Paul* could not please God without offence to men, hee forsooke all for the Gospell. Christ commanded the diseased men, that had been cured at his hand; To make no noise or brute abroad, but to depart in silence; *Iohn 3. 11*. When the people sought to crowne him like a Monarke of the world, (whose pride is no part of eternall glory) he got vp to the mountaines; *Iohn 6. 3*. Beside, if *Isa*b durst not deprive his Master of the credit and honour, of surprising a certaine Towne called *Abela* by anticipation; *Ne nomini suo ascriberetur victoria*. Least the victory might haue been ascribed to himselfe; 2 Reg. 12. 28. How much lesse may we presume to vaunt or glory, which indeede (as Saint *Paul* sayes) Haue nothing of our owne, but what we haue receiued; 1 Cor. 4. 7.

Moses preferred the disgrace of *Israel* before the wealth of *Egypt*.

Saint *Paul* vrged to tell what had beene reuealed to him, by extraordinary fauour.

The same Apostle being vrged, and as it were enforced, for the credit of the message which he brought, to tell what had beene reuealed to himselfe by extraordinary fauour; vseth such a kinde of bashfull speech and vtterance, notwithstanding in these words; *Noui hominem, I knew a certaine man*. Againe, *Sine in corpore, sine extra corpus*; Whether in the body, or without the body; 2 Cor. 12. 2. Furthermore, transferring the certaine knowledge of the secret from himselfe, to God: And last of all, not so much as touching it, till foureteene yeeres compleat and ended, after the thing was done, as a man may readily discover his spirit, to haue beene Apostolike and holy. Much after the same manner, Saint *Iohn* the Euangelist, suppressing his owne name altogether, in all matters that concerne himselfe; vseth none other title, then of the Disciple, whom Iesus loued; *Iohn 13. 23*. Moreouer, it is holden for a principle, by Saint *Paul* in another place; That who-soeuer thinketh himselfe to be something, where he is nothing in very deede, standeth in his owne light, and is very much abused. *Gal. 6. 5*. And for feare least *Paul* himselfe might be too much extolled or puffed vp with the greatnesse of reuelations; an Angell of Sathan was sent to buffet him. The Angel would not abide to be adored by S. *Iohn*, in respect he was his fellow sclaue: for since it is their office, to giue attendance vpon the wil of God, & their greatest honor consisteth in the service

seruice which they do before his Throne; it is most far from their intent, to challenge any thing that may deprive or rob him of his glory. And therefore, it is well saide by *Malachy*, chap. 16, *Si ego Deus, ubi honor?* If I be God, where is my honour? And againe by the prophet *Esay*, chap. 42, verse 8, *That he will not resigne his glory to another.* I will not stand vppon the quoting and repeating of a multitude of places, whereby we may be taught, how fitte it is to detract (as much as may be) from our owne presumption, and adde it to the fauour of Almighty God, and neuer to respect the painting of our plumes, when we strue about attaining grace: for by this little wee may finde, that whosoever vanteth of any good thing, that descendeth not from aboue, hath not the spirit of God, but of Lucifer; neither is a Prophet, but an hypocrite.

The same course haue the Prophets euer holden, touching wealth: for Gold is but an excrement of earth, and therefore vnfit to be weighed or ballanced with an Ornament of Paradise. *Abraham*, would receiue no kinde of present from the King of Sodome, least he might be thought to haue beene the richer by his Liberality, *Genesis* 14, 12. *Saul* was commanded to referue no scrappe nor parcell of the spoyle, that was withdrawne from *Amalek*, 1 *Reg.* 13, 3. *Samuel* the blessed Prophet of Almighty God, tooke a solemne Oath, that he had neuer gleaned nor embezeled the valew of a mite, that belonged vnto his neighbour, 1 *Reg.* 12, 3.

Gold is but an excrement of earth, not to be valewed with an Ornament of paradise.

The Prophet which brought tydings of the notable discomfiture of *Bennadad*, was charged, *Not to eat one crust of bread, nor drinke one cup of water by the way*; which charge, because hee brake and violated in the house, and by the meane of a false Prophet, a Lyon rushed vnauwares out of the Desart and deuoured him, 2 *Reg.* 13, 8. *Elizeus* could not be perswaded, To take so much as a Fraile of Figges or Raysons, 4 *Reg.* 5, 15. Nor *Peter* and *Iohn* of *Simon Magus*, for the gift of miracles, *Actes* 8, 18. *Iudas* himselfe, hauing some-what better thought vpon the horror of his owne most execrable villany, in selling his dear master for thirty pence, flung them to the Pharisies in a hanging rage, *Matth.* 27, 3. Neither durst the Pharisies themselues (how greatly soeuer they reioyced in the deed) bestow them in the common treasure of the Church, *Because they were the price of blood, &c.* *Matth.* 27, 6. We reade indeede that *S. Phillip* kept open house and hospitality, for all the Worke-men in Gods blessed Haruest; but not that any parcell of his Wealth, was gotten by the Prophecies of his daughters, *Actes* 21, 8.

The Prophet deuoured by a Lyon, for breakeing the charge he was enioyned.

We may say the like of *Balaam*, who reiected a rich Bribe, *Numb.* 24, 13. Of *Debora*, of *Nathan*, *Dauid*, *Olda*, *Agabus*, &c. which spake by lawfull warrant of the holy Ghost, and confirmed their conceytes by sound authority. They knew well enough, who commaunded his Disciples, *Qua gratis accepissent, & gratis dare*, To giue freely, whatsoeuer they had receiued freely, *Matth.* 10, 8. And whose principle it was like-

Of such as spake by the warrant of the holy Ghost.

likewise, that it was a more blessed thing to giue then to receiue, Acts 20, 35.

They were not ignorant, what oddes there was, betweene purchasing and selling truth, Prou. 23, 23. That God delighteth not in giftes, 1 Par. 19, 7. That no wise man will pricke his fingers among Thornes, whereas no Roses are to bee gathered: that Bishops ought not to bee sharpe and eager vpon gaine, 1 Tim. 2, 4. nor feede the flocke for regard of benefits, but of their owne accord, 2 Tim. 2, 3. nor labour for reward in this vncertaine life, where so many Thistles grow, to choke the seeds of truth, and which seldome prosper in a fiede of Fortune. This was the cause, why Christ taught his Disciples, Marke 6, 8, *Nudos volare*, that is, to strip themselues before they tooke theyr flight: *Ne auri deprimerentur pondere*, Least otherwise they might bee depressed by the weight of treasure.

Hieron. ad
Exuper.

The words which Saint Peter and Saint John vsed to the silly Cripple, at the gate of the Temple which is called beautifull; *Aurum et argentum non habemus*, were not ouer-cast with so faire a flourish to the carnall sense of man, as those of Iudas, Matth. 26, 15. *Quid vultis mihi dare*, What will you giue mee? were vttered with a delightfull harmony; but those which sounded worst, restored strength; and those that pleased best, gaue a fee to the Gallowes, Actes 1, 18. Saint Paule was so farre from seeking to enrich himselfe by sacred gifts and Offices, as because he would be chargeable to none, hee laboured with his owne proper hands, 2 Cor. 11, verse 9. Hee could not endure the smallest blast of vaine-glory: And though he knew by warrant of Gods word, *That they which serue the Altar, are to liue vpon the same*, 1 Cor. 4, verse 2: 1 Cor. 9, verse 13, yet hee renounced all iatereft and libertie, and was affraide to temper with the baites and Lime-twigges of gaine, lest either they might take holde of his Wings, or abuse his disposition, 1 Tim. 6, 11.

Such as serue
at the Altar,
are to liue on
the Altar.

Soc. lib. I. ca. 7

When the Queene of *Iberes* would haue rewarded the good captiue with large presents, which in the Name of Iesus hadde recouered her sonne: she transferred all the merite from her selfe to Christ; desiring onely, that the Queene by sauing her owne soule, would bee thankfull vnto him, that was the Author of so great a benefite. *Liberius* the godly Byshoppe, would not accept one crowne of all those which were sent him from *Constans* that wicked Emperour, in the name of a franke gift or beneuolence.

Theod. lib. 2.
cap. 16.

Soc. lib. 6. ca. 7

The zealous Monkes, which were haled and dragged out of their Celles, by *Theophilus* the Byshoppe of *Alexandria*, to minister & serue in his Church; finding the saide Byshop, *Vitam in pecunia facienda conterere*, To spend the ful course of his life, in making summes of mony, would abide no longer in his iurisdiction.

It is most certaine which *Tacitus* setteth downe, in *Annal. lib. 4. Res virtute melius, quam pecunia stare*, That things prosper much better by vertue, then by Coine: whereas they are wont to lye most (sayeth *La-*

Etan.

et amicus) that couet wealth, and hunt for gaine: *Quæ res proculdubio a sanctis Prophetis abfuit*: Which thing (saith he) without all doubt was most farre from holy Prophets. Wherefore, *Not vnto vs, O Lord, not vnto vs, but to thy blessed name be all honor and glory.* The wicked, take gaine to be perfect godlinesse, 1 Tim. 6, verse 5. They spare not the flocke, Acts 20. verse 29, they speake peruerse things, onely to drawe Disciples after them, Acts 20, verse 30. They seeke glorie at anothers hands, and not from God alone, Iohn 5, verse 44. They follow those things which concerne themselves, and not Christ Iesus, Philip. 2, 21. They defend it as a principle, *Oportere etiam vnde cunque ex malo acquirere*, That wee may snatch on all sides by naughty meanes, Sapient. 15, verse 12. And why so? Because (saith Saint Iohn) *they haue loued the glory of men, more then of GOD*, Iohn 12, verse 43: Hazard, then security, Mandragora then holinesse, a messe of redde Rice pottage, then euerlasting life.

And, as *Origine* writeth vpon the booke of Numbers) wee enquire no more after such kindes of men, because they haue the lotte of *Dathan* and *Abiron*, that is, the earth hath swallowed them. Wherefore, it is not noted as the meanest blessing among those w^{ch} it pleased God to send to *Salomon* for *Davids* sake, that Gold and Siluer bare no price in his dayes: for, so long as mens eyes are dazled with a golden Sunne it will be somewhat harde to stay the greedie mindes of manie, from desiring that which is not lawfull. They which came to the Prophet *Balaam* for aduice, brought with them in their hands, *Diuinationis pretium*, The reward of his Diuination, Numbers 22, 7. The Leuite professed vnto *Micheas*, that he was content to serue, but it should bee, *Vbi sibi vtile fore prospexisset*: Where he found it for his greatest benefite, Iud. 1, 19.

The sonnes of *Heli* were such Prophets as these, gleaning dayly from the people, which repaired with a zealous heart, and well affected minde, to the daily sacrifice, 1 Reg. 2, verse 14. And the sonnes of *Samuell* likewise, who notwithstanding the Religious example of their Father, declined into greedinesse, receiued bribes, and peruerred iudgment, 1 Reg. 8, verse 3. In this ranke we may marshall *Gieze*, who was at all that his master had refused, 4 Reg. 5, 22. Those false Prophets likewise, which in the dayes of *Micheas*, *Diuinabant in pecunia*, prophesied for money, Mich. 3, 11. The *Pythonisse*, which is affirmed *Magnam questum præstitisse, Dominis suis diuinando*, To haue procured great gaine to her Lords by prophesie, Actes 16. verse 16. The Malecontents at *Rome*, which (as *Liuy lib. 7*) shewes, *Nouos ritus sacrificandi vaticinando, inferebant in domos*: Brought new rites of sacrificing into priuate houses, to the perill of the State, made their profit of young mindes, abused by the vanities of superstition, vnder the mask of prophesie.

Among these, may we reckon the Soothsayers and Whisperers, who gathered so fast at *Rome*, as the Senate was glad to set downe an order

De falsa sap.
cap. 4.

Orig. in Nutt.

The bad sons
of Hely and
Samuel.

The
Disciples

Euseb. lib. 5.
cap. vlc.

order at the last, that none but Gentlemen should apply those matters least so Diuine an Art might be wrested from the Maiesty of Religion, to the seruitude of cozenage. Among these, we may not omitte *Demas*, 1 Tim. 4, verse 10. who forsooke Christ for the worlde; nor *Natalius*, who for fifty shillings was hired, to discharge the duty of a Byshop among Heretikes.

Cont. Val. lib.
2. cap. 56.

Moreouer, the glozing Prophets, which in the time of *Ireneus* (as himselfe reports) when the Church was luke-warme with the blood of Christ, were wont for gaine, *Occulta hominum in apertum profere*, To bring to light the secrets of mens hearts. And *Montanus* also, vwho being puffed vp with a winde of glory, first made a close compact with Sathan, notwithstanding former vowes and promises to God, and afterward began to prophesie.

Euseb. lib. 5.
cap. 15. 1

The prophets
of this time
gleane away
the thriste of
simple men.

To conclude, of this kinde are the Prophets of this time, who feeding vpon follies of our minde, as a scab doth vpon noisome humors of the body, gleane away the thrist of simple men, and eate vp silly widowes with houses. Belike they are of the same minde, whereof *Nipos* was in Saint *Ieroms* time, they beleue with that prating iacke *Seruetus*, whom *Caluine* put to death for heresie at *Geneua*, or with the *Libertines*, that all the stedfast promises of grace and fauor, which were made by *Moses* at the publishing and setting forth of the Law, should be performed in this life. For otherwise, they would not set droffe to sale in stead of Gold, nor ballace empty vesselles with vnlawful merchandize. By this therefore we learne, what to deeme of those, that wil not pleade but for a fee, nor giue warning without wages.

CHAP. XXXV.

Another exposition, how the false Prophets of this age agree together in their aymes.



The especiall
note of christ
his Disciples,

O W let vs pose them once againe vwith this demand, whether the false Prophets of this age agree together in their aymes. For this note, Saint *Paul* embraceth as the rest, publishing in all the Churches, that *God was not the God of discord, but of unity*, 1 Cor. 14. Again, hee wil haue all men to be perfect in *one knowledge, and one kinde of vnderstanding, and to speake one truth*, 1 Cor. 12, 25. As Christ himselfe would haue his Disciples noted and distincted by this speciall property, *Of loving one another*, Iohn 13, ver. 35. God promiseth by *Ezechiel* to his *Corvum, one hart*, whereunto *Via vna, One way*, is added. Also by *Jeremy*, chap. 32, 39, and both are Monuments of truth, and pledges of his fauour.

Before any man presumed to build Towers vp to heauen, the world was

was *Terra unius labij*, & *eorundem sermonum*; Land of one lip and of one language; *Gen. 11. 2*: At the first beginning of the Church, when the graces of Gods holy Spirit were most plentifull, there was but one heart, and one soule among all the beleeuers; *Acts 4. 32*: they were of one conceit in all things; *2 Cor. 12. 8*: and held together in one linke of charity; *2 Cor. 13. 11*: They gaue order for the cutting of those off, which went about to disturbe this golden meane; *Gal. 5. 12*: which is the bond of perfection; *Col. 3. 15*: and the chiefest spectacle, whereby we may see God in his glory; *Heb. 12. 13*: Vpon these premises, Saint Paul might be bold to conclude the Church of *Corinth* to be carnall, *1 Cor. 3. 3*: For where as there is amongst you strife, and emulation, are you not carnall, saith he; *Ergo*, no Prophets: *Animalis enim homo non percipit ea quae sunt spiritus Dei*; For the sensuall or carnall man (saith the same Apostle) perceiueth not those things which are of the Spirit of God, &c: *1 Cor. 2. 13*: With whom Saint James agrees in euery point, affirming that kinde of wisdom, not to descend from the Father of light, but to be *Terrenam animalem, diabolicam*; In earthly, sensuall, or diuclish; *Iac. 3. 14*: So long as it pleased God to deliuer Oracles; *Per manus omnium videntium & Prophetarum*: By the hands of all the seers and the Prophets; *4 Reg. 17. 3*: they were alwayes found in tune, and ready (as *Lactantius* reports) to iustifie themselves by one assured ground, and with one voyce; which Saint Paul calleth, *Id ipsum inuicem sentire*; *Rom. 12. 16*: In so much as neither the *Canocrations* could finde any iarre among the Fathers, nor *Apelles* any discord in the Canon. But among the counterfets, as well in this, as other notes set downe before, it is farre otherwise; for, as they bite at euery bubble that ariseth in a troubled water; so *Chrysostome* noteth, that they square and vary not onely from the lawfull Pastors of the Church, but euen among their owne fraternities. As for example, *Ephraim* from *Manasses*; *Annas* from *Caiphas*; *Herod* from *Pilate*, one fretting and stinging one another, like a generation of Vipers, &c: till themselves be consumed. And this is the very best end that can be looked for of diuision, either among holy men, or about holy matters. When *Deiotarus* and *Cotta* began to lay their heads together, about the formes and plots of their prophetic; good Lord, saith one, what a difference and oddes were between their Rulers; *Gal. 5. 15*: *Vt quadam plane essent contraria*; So as some of them were most plainely contrary. And in another place, the same Author witnesseth; *Alias gentes aliter signa interpretatas*, That some Countries expounded these things, in a diuers sort from others: wherevpon we may note, that their diuination consisted not in the vertue of the thing it selfe, but in the flourish of their owne imaginations. The Poets and Prophets, as wee find in *Plutarch*, could neuer be set in one tune together, in recommending of the credit of *Apollos* Oracles, neither can wee reade of any concord or agreement betweene the Prophets, which were euer whispering in the eares of *Silla* and *Marius*, *Caesar* and *Pompey*, *Octanius* and *Anthony*, sauing when the packe was

The golden meane in the primitive Church, was the bond of perfection.

De Ori. err. lib. 2. cap. 8.

Not any iarre found among the holy Fathers.

Euse. lib. 5. cap. 13.

Cicero de diuine. lib. 2. cap. 13.

set among the crafty knaues, to deceiue all parties. Furthermore, the diuersity of grounds or principles, whereupon the Painims built their sencelesse hopes, was thought by *Socrates*, to be the greatest cause of their debate, though in very deede, there was truth in neither side. I haue spoken somewhat before in my discourse against Astrology, concerning the foule contradictions betweene Astrologers, about the faces, signes, gouernours, aspects, &c. The like are daily scene among the Coniurers, which shoote by the Diuels aime. And therefore it is time to checke this ietting *Agar*; *Gen. 16. 4*: which despiseth her old dame the Church and Spouse of Christ, and to shauie off the lockes, and pare the nayles of this Egyptian Damsell, *Deut. 21. 12*: which falles to skirmishing and scratching of the Prophets, although shee can preuaile no more against an Army marshalled in order, then the *Madianites*; *Iudg. 7*: *Qui mutua cade se truncabant*) Or foolish Knights of *Cadmus*, which neuer gaue ouer fighting among themselues, so long as any one was left aliue to mainta in the quarrell. Many gaue in euidence against our Sauour Christ, (saith Saint *Marke*) *Mar. 14. 56*: *Sed conuenientia, non erant testimonia*; But there was no concord or agreement in their Testimonies. The wicked Iudges in *Daniell*, deliuered the worst against *Susanna* they could deuise; *Dan. 13. 36*: but their tales were no more like, then a Pomgranet and a Mulberry. So fareth it with our Prophets, for though they seeme (by chance) sometime to consent & agree together; it is but after the manner of *Sampsons* Foxes, which were tied by the tayles, and disseuered by heads; that is, vnited in lust, and diuided in iudgement. *Quoties enim repetunt, toties variant*; For so often as they repeate their answers (saith *S. Augustine*) so often doe they chop and alter them. One schisme fell out among the Pharises, about the power whereby Christ wrought his miracles: Another about the baptisme of *S. Iohn*, whether it were from heaven or not; and a third (more bitter then both those) touching the rising of the dead. Some Prophets were of a minde, that Ierusalem should perish and lie waste; others, that it should flourish, and be restored to the former glorie. And as no man (almost) can keepe so bad a diet, but some Mountebanke or other will allow; so no course can be vndertaken, so farre wide from probable and likely grounds, whereto the Diuell is not ready by one Purseuant or other, to giue a quick encouragement. Which proues no lesse, that consent is a badge of truth; then that discord is an eare-marke of vncertainty. *Pythagoras* deriued all sorts of vertues *Ab unitate*, which (vnder a vayle) imported God, supposing the same to be free from all spots and staines. And *Christ* desireth also, that his Disciples may be knowne by this; for though some lauish and wanton hounds, may chance sometime to quest without a cause, though the surest Archer may sometime shoote awry; and *Nathan* the Prophet might be forsaken by the spirit for that time, wherein he affirmed vnto *David*, that he should build the Temple vnto God, &c. yet, where a full consent and crie of all the Prophets, Apostles, Fathers, &c. is resounded

Many gaue euidence against Christ, but their testimonies agreed not together.

Consent is a badge of truth as discord is of vncertainty.

Socra. lib. 4. cap. 21.

ded in one voyce or tune, wee may be sure, the chafe is not farre off, and withall, accept the same, as a certaine warrant of his word, who (as Saint Augustine writes) *In Cathedram unitatis doctrinam posuit veritatis*; Who hath planted the doctrine of truth in the chaire of vnity.

CHAP. XXXVI.

The Authors finall Examination of these Prophets.



He last note, whereby I could wish that Prophets should haue their finall examination, is set downe from the mouth of God himselfe, in the plainest manner. *Let this be your signe* (sayth God) *whatsoeuer the Prophet speaketh, if it come not afterward to passe, I speake it not, therefore bee not thou afraid of him*, Deut. 18, 21. Again, *Propheta qui vaticinatus est pacem, &c.* The Prophet

The warrant is from the mouth of god himselfe.

which is truly sent from God, may be discerned by this note, whether after he haue prophesied of peace, his word take effect or not, &c. Ier. 28, 9. *For I speake* (saith God) *and what word soeuer I haue uttered, shall come to passe*, Psal. 111, 11. And againe, *Though all men be lyers, yet my word which passeth from my mouth, shall not returne void, or without effect to me*, Esay 55, 11. *Sed faciet quacunque volui, & prosperabitur in his ad que nisi illud*, But shall worke whatsoeuer pleaseth me, and prosper in those things, to which I haue appointed and directed it. A wiseman will not trust a glasse that representeth a strange face, much lesse a cogging Prophet, that telleth of strange fortunes, *Vt enim quisque optime comicit, ita optimus Propheta haberi debet*, For as men aime and coniecture best, so goes the credit of their prophesie.

Socrat: lib: 5. cap: 19.

The widow of Sareptha, finding her son restored vnto life againe, concluded, *Ab effectis*, That by this she was assured, that he was a man of God, and his word preuailed in his mouth, &c. 3 Reg. 22, 18. *Ari- cheas* hauing bene condemned to imprisonment (*with the bread of care and water of affliction*) by the King; was content to be discredited for euer, and accounted as a carrier of tales and lies, if the King returned with his life from the battell. *Annuntiate qua ventura sunt in futurum, & dicemus quia dñs estis vos*: Tell vs (saith God by Esay) what thinges shall come to passe heereafter, and we will say that you are gods, Esay 41, 23. Whereby it is apparant, that no iudgement can bee giuen of the Prophets skill, before prooffe be made of his ability. The Samaritan would not acknowledge Christ to be a Prophet, till hee had discovered her state, and reuealed matters which shee supposed to haue bene aboue mans reach, Iohn 4, 19. And, to the same effect S. Paule declareth, that the simple man which entering into the Church where the Prophets are, findeth the deepest secrets of his heart reuealed, will fall downe prostrate, and confesse that God is among them, 1 Cor. 14, 25.

No iudgment can be giuen of the Prophets skill, before prooffe of his ability.

It is reported in the praise of *Ieremy*, that whatsoeuer he spake, took effect. and for prooffe thereof, it cannot be denied, that so soone as he had giuen warning vnto the people, that they should perish with the sword, the slaughter came vpon them. After that *Elizeus* had giuen comfort to the people; when the dearth was at the worst, *That they should eate and liue*, the plentie and abundance which came after, seemed wonderfull. The reason why *Saul* repaired rather vnto *Samuell*, then any other for aduice, was because, *Quicquid loquretur sine ambiguitate veniret*, Whatsoeuer he did speake, came to passe without ambiguity. And surely, no man had better meanes of noting and obseruing this rule afterward, then he: for after the Prophet had pronounced sentēce against him and his off-spring, they neuer prospered. The Prophet *Abias* had no sooner deliuered his opinion vnto the wife of *Ieroboam*, touching the taking of her childe away, 3 Reg; 4. 7: and Christ to the Centurion, about the curing of his sonne; but one gasped, and another recovered in that verie minute, Math: 8, 13.

When the Prophet called forth a Lyon to deuoure his fellow, for refusing to strike at the warning of Almighty God; the beast was ready at a becke, and the man distracted and torn in peeces, for contempt and breach of dutie. Nothing can be saide lesse probably, in the iudgement and conceite of man: then that the blood of a King or Queene, should be licked vp with dogges: considering the great care and diligence (which as appeareth by that plaine example King of *Asa*, is vsed about spicing and embawming of their bodies. And yet the sentence of the Prophet was fulfilled, *Iuxta verbum Domini, quod loquutus fuerat, &c.* Whether diuers of King *Ezechias* his children, were not made Eunuches in the Court of *Babylon*, as the Prophet tolde, let the Scriptures testifie.

The children
of King Eze-
chias made
Eunuchs in the
court of Babi-
lon.

The Iewes themselues, comparing those sharpe plagues which chaunced to Ierusalem, a good while after Christ had warned them, what sorrowes were to come, beganne to thinke better of his calling. The faithfull held the Prophet *Agabus* in such a sound conceite, as after he had certainly forewarned of a pining dearth that should ensue: they laide their purses together, and provided in good time, against the dreadfull weapon of necessitie. The School-master of *Antioch*, had no sooner pronounced what should become of *Iulian*; but hee was arrested by the maze of prouidence, to answer for his bloody slaughters in the Court of condemnation. Insomuch as another of his sort, was able to determine of the certaine minute, wherein that sauage & wilde Boare, which had bin so long rooting in the vineyard of Christ, should answer the price of his tirranny.

Theo: 1: 3: c: 19

Another godly Monke was so stedfastly perswaded, that God wold not breake the word which he had both warranted and reuealed by his Prophets; as, not much vnlike that rare example of *Micheas*, hee engaged his owne body vpon this point, that the tyrant *Valens* should returne no more, vnlesse he first enlarged the good Bishops which were then

Theo: 1: 4: c: 3

then disgraced, and in pittifull endurance, for preferring Religion before innouation, and truth before flattery. For those things which are reuealed to the Saints, are, *Grandia & firma*, whereas the fables which are coyned in the forge of Sathan, and obtruded to the credulous, for their owne mishap, are both, *Vana & vacua*. What the lawfull Prophets said, was euer true. What *Zedechias*, *Pashur*, *Semeias*, *Simon Magus*, and the rest set downe, either melted and dissolued into smoke, or fell out to the contrary. Their blessings were euer turned into cursings, their faire weather into storme, their hope into despaire, their expectation into emptinesse, their mirth into mourning. And howsoeuer they desired to disperse abroad, and giue out *Placentia*, that is, imaginations to please; yet their hap was neuer (if it were not by meere chance) to deliuer *Vera*, that is, sound reasons, to perswade, or edifie.

When *Montanus* and *Maximilla* were most forward, in making men afraide with shadowes, and perplexities of mishaps to come: *Eusebius* Lib: 5: cap: 15 reporteth, that not onely forraine warres and troubles were at a still, which was not seene in a long time before; *Sed & ipsis Christianis, stabilis & secura pax permansit*: But the Christians themselues remained in a stable and secure tranquility. *Alemandurus*, a false Prophet, tooke Socrat. lib: 7, cap. 18 vpon him to assure the *Persian*, that he should conquer *Rome*; but himselfe was there most shamefully discomfited. When the false Prophets in the dayes of *Micheas*, were not ashamed to crie out aloud; *Dominus in medio nostrum non venient super nos mala*: God is in the midst of vs, and no misfortunes shall come ouer vs, &c. *Gladius peruenit usque ad animam*; The sword pierced to the very soules of them. By this we finde, that not that spirit, *Qui ferebatur super aquas*; Which was carried vpon the waters, but the glosing spirit, which dwelt in the mouthes of *Achabs* counsellors, possesseth both the tongues & hearts of those false Prophets, which delight in lies, and the moodes of other simple men, who make proud fooles more obstinate and glorious, by too great facility to be seduced.

So many reasons and examples, of the sweruing of false Prophets, and their distressefull ends, haue bene set foorth before, as I will breiefely conclude with *Papias*, a true Pastor of the first and purest age, that wee must not giue faith or credit vnto Prophets, which hob and roue at all aduentures, but determine vpon certain grounds; not to those which alwayes seeke to please our humour, but to reforme our liues; not to those whose finall scope is glory, but edification. Last of all, not to those, *Qui circumferuntur omni vento doctrine*, Which are carried about with euery puffe of doctrine; but grounded vpon that stedfast rocke of truth, which is impregnable.

Thus haue I brought a long and tedious labour to an end, whereby although I reape none other benefit, then of satisfaction to the world, together with mine owne discharge, from friuolous & fond conceites without colour: yet it shall content me, and perhaps auayle me in the sight of God, to haue employed my skill, and bent my slender force to
the

the raising and defacing of the battlements of this wicked *Babell*, of confused hopes, which leadeth tickle subiects, not onely from consent in Language, as the former did, whose top aspired to the clouds; but, to diuision in obedience and loyalty, as Lucifer began, till hee were cut off by iustice, and cast downe to the bottome.

God of his mercy grant vs all the spirit of obedience and conformity to his blessed will, that howsoever fortunes tosse or alter in this transitory world, we meay fixe our Anchours in the comfort of his tender care, and possesse our soules in patience, attaining after many frightes and feares of ship-wracke, to that port of euerlasting rest, which neyther can be disturbed by the stormes of pride, nor barred by the sandes of emulation. For when all is done, the glory of this life is but a blast,

and they that couet more on earth, then falleth to the lot

of their vncertaine state, shalbe depriued of a grea-

ter happinesse in the ioyes to come,

which are prepared for

the chosen.

Absolutum, in nomine sanctæ, & indiuiduæ Trinitatis.

Iunij sexto.



